NATIONAL CONFERENCE

ON

GUILDS OF HELP

Held at Bradford,
February 25,
1908.

FULL REPORT

OF

Papers by Officials of the Bradford, Eccles,
Halifax, and Manchester Guilds,
with discussions

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page 54.

hop Auckland Guild of Help.—Hon. Secretary, J. W. Robson, League of Help, Town Hall, Bishop Auckland.

ydon Guild of Help.—Hon. Secretary, Henry Lee, 13, Katherine Street, Croydon.

page 55.

lham Charity Organisation Society.—Hon. Secretary, William Chadwick, 89, Queen's Road, Oldham.

page 56.

Delete entry "*Progress* (price 6d. net), April, 1908, 'Guild of Help Movent,'" and insert after "Byles, A. Holden. *Independent Review,* etc.," Byles, A. Holden. *Progress* (price 6d. net), April, 1908. 'Larger Work of Guild of Help.'"

Insert "May, 1907," after "**Social Service* (published at St. Pier's, Lingfield, rrey, at 3d.)."

THE FIRST NATIONAL CONFERENCE on Guilds of Help was held in Bradford, at the Church Institute, on February 25th, 1908. The Conference was organised by the British Institute of Social Service with the cordial and active co-operation of the Bradford Guild of Help. Sixty-two towns were represented ranging from Sunderland to the Isle of Wight, and from Ramsgate to Plymouth. About 400 persons attended the Morning and Afternoon Sessions, and the interest was well sustained throughout.

On the previous evening the Lord Mayor of Bradford gave a reception to the delegates and others interested in social work.

The Opening Address of the Bishop of Ripon.

THE immediate reason of my presence to-day lies in the fact that for some time I have had the honour of being a vice-president of the British Institute of Social Service, but I do not wish you to suppose that my interest in the work of that Institute is confined to an official connection. I want you to understand what that work is, and what is its bearing on some of the difficulties of modern life.

I am quite certain that there is one feature which the wisdom of the present generation has laid hold upon, and that is the importance of doing everything in a systematic and orderly way. Efforts have been made in different directions to secure some orderly method in the general benevolence of the country, but the British Institute of Social Service seems to me not only to have brought forward many of the ideas that have been current, and that have been seeking to form themselves in the minds of men, but to have brought them forward in a larger and more practical form. The Institute seeks to cover all conceivable organisations which exist for good in any locality, and by combining the natural impulses of charity and kindliness of heart with a readiness for social service to bring the whole on to one common basis of energy.

My thoughts, this morning, run in the direction of asking you to consider the great importance of a definite and systematic organisation of benevolence. You must have noticed how often those who have endeavoured to do good have been repelled by their many failures, and how many have exclaimed, "I have tried all that sort of thing, and it has failed." What has been the reason? I think it has been because we have forgotten the one most important fact that the strong, human impulse in the hearts of men needs to be brought into partnership with all the powers of the mind. The mistake of the past has been too often that while charity has been given, common sense has been withheld; some

gentle and sentimental impulse has been allowed to carry away the thought, and the charitable intention has been simply wasted. We are now beginning to realise that when our Lord told us in the First Commandment "to love God," not only " with all the heart," but also " with all the mind," He meant that these two qualities of heart and mind should also apply to the Second Commandment, and to the love which we show to our neighbour.

Hence the need for such an organisation, in order that, as thought is added to impulse, things may be done according to a wise understanding of the case and not merely on the passing impulse of the moment. Our efforts must be organised on such a basis that the general and social welfare of the community shall be well cared for, and that there shall not be that waste of energy that has hitherto taken place. Let me ask you to remember some of the difficulties with which we are all of us confronted if our sympathetic emotions have not been brought under proper control. Take such a thing as the impulse to help the first person that asks for help on the road. If we yield to it what is the result? You and I know perfectly well that the result of indiscriminate charity is only the increase of pauperism. And yet, on the other hand, if one should say to us, " is it not much better to put on a stern attitude and act with a steady determination not to be imposed upon," one immediately sees that that would check all the good impulses of human nature, and the world would be unbefriended and unguided.

We are met here to-day in relation to the British Institute of Social Service and also in relation to the Guilds of Help. We meet appropriately in Bradford, for it was here that the first Guild of Help was founded. That in itself is a proof that we are speaking amongst a people who have understood the importance of a Federation which can draw together all who are interested in making the best of existing conditions and doing the best for the needs that arise out of them. Others will speak to you about the Guilds of Help, I am speaking specially for the British Institute, and I would ask you to observe that its one purpose is service—social service. It is a federation of those who feel that they are moved by a strong and ardent impulse, not of self-interest, but of a desire to serve society. In the past our efforts to help the world have been very much like the efforts of Mrs. Partington to sweep back the Atlantic with her broom. We are all Mrs. Partingtons at times, I suppose, and we are all fond of our brooms—especially new ones. What is needed is that we should come together—that all the dear Mrs. Partingtons should lay aside their brooms—and try to federate, so that the work done may be done effectually.

Such organisations as those that are represented here to-day are just what is wanted. Their endeavour is to organise so that the great body of Christian impulse, of philanthropic desire, and philanthropic effort in any given locality, shall be so arranged and so brought into harmony with local needs that there shall be no question whatever, but that every difficulty existing in a locality shall have its opportunity of being dealt with. This is what you in Bradford and in other towns have been trying to achieve in your Guilds of Help. It was with a desire to cover the whole town with

a network, so that whatever need arose there should be immediately brought to bear upon that need all the great philanthropic, charitable, and religious forces which were likely to be capable of dealing with that need. That is a principle which I think you and I ought to welcome. I know that we live in days in which certain aspects of religious controversy are certainly more keen than they were of old; I, therefore, welcome movements such as this British Institute of Social Service, because it is putting before the religious world and the philanthropic world two great ideas—One is the duty of service, the other is the necessity of co-operation in service; and, of course, by virtue of the word British, I suppose we give a patriotic touch to the whole. I am here to speak of the advantages of such organisations as these, and I would like to remind you that unless the great philanthropic impulses of our own nation or of any nation, are brought into conjunction with intelligence and wisdom and observation, we are very likely to arrive at a shipwreck of our philanthropic impulses, and at the same time the large failure of our administrative charities.

People have said in the past "Oh, you know you cannot organise on the basis of charity or kindliness, because after all is said and done the world is so full of evil that you are not likely to make the good ever cope with the evil." I do not believe in that at all. What I think has been so much in fault in the movements of the past is this, that philanthropy has moved forward without intelligence, and that the failure of the past has been due to the fact that we did not stop to remember what the Master of all wisdom and love meant when he told us that the great commandment was "Thou shalt love thy neighbour as thyself," and we were content to let love go forth solely under the impulse of love, never realising that the Master of all religions said you have to bring your love into conjunction with your powers of reflection, your powers of observation, your powers of inquiry, your love must be intelligent and your love must be painstaking, and your love must be wide-eyed, and must try to understand the whole of the problem.

What we now want is fresh organisation and fresh care and thought to make the loving impulses of our nature effective for the good work that love desires, by this means we shall bring the best we have and offer it for that great and noble service to which the Master called us—the service of our fellow man—and, therefore, it seems to me that where you have a British Institute of Social Service you have an appeal that will reach you. You are patriotic, and you will wish that everything British shall be of the best possible character. You desire to do your best for your fellow man, you desire to do the best for your country, you are animated by that spirit which the Christ of all love founded in the world, and to which He inspired men—the great spirit of service—therefore, because this is an Institute of Social Service; because this is a movement which desires to establish in every part of the kingdom, not only an organisation of service, but an organisation of service carried out in the true spirit of service—in affection and in consideration and in love—therefore I am quite certain that in your gathering here to-day in order to support this Conference, you are animated by that emotion of love for your fellows, of which we have the example and inspiration of the Christ.

The British Institute of Social Service as a centre of information for Guilds of Help.

F. JAMES MATHESON, Secretary, British Institute of Social Service, 11, Southampton Row, London, W.C.

It was from no desire for prominence or pride of place that I suggested that this should be the first paper read at the Conference. It was simply with the idea that it would indicate the multiphase nature of the Guild movement, and so serve as an introduction to the whole subject. It was with the hope also that the discussions would be helped if those at the Conference had before them a concise statement of as many facts as were obtainable in regard to the activities in which the various Guilds were experienced, so that due weight might attach to the opinions of the different speakers. There is no place on the programme for a discussion of what should be the relationship of the British Institute of Social Service to the Guilds, but I hope that the matter will be borne in mind, and crop out at intervals.

What I have written is in part a pious aspiration, a counsel of perfection as well as a record of actual accomplishment. I hold that it has its place in an Experience meeting, because the aims set forth are the fruit of desire which is itself the product of actual experience. I believe that the secretaries of the older Guilds would be glad to be freed from the necessity for answering general questions, which seriously tax time and energy needed for more immediately pressing local work. But the spirit of comradeship which animates the whole Guild of Help movement forbids that these general inquiries should go unanswered.

The problem, therefore, for which I seek a solution, is how best to deal with these inquiries. I hold that the best solution will be found in a central body kept fully informed by the secretaries of the various guilds. In his admirable paper on "The Future of the Guild," you will see that Mr. Milledge lays stress on the need for the organisation of the central office of each Guild. While he reads that paper I beg that you will bear in mind that the reasons which he gives are equally applicable, by a close analogy, for maintaining a thoroughly efficient centralising office for the Guild movement. Where a magazine is published, all that would be necessary would be for local secretaries to send it, the Annual Report, and any other printed literature to the central body regularly, as issued. But that *regularly* must be emphasised, or the central body cannot possibly be kept up to date. Where no magazine is at present published, the Guild will do well to start one, combining it with

"PROGRESS" on the lines which have been followed at Halifax Dunfermline, and York. Meantime it would only be necessary for local secretaries without magazines to send the Annual Reports and information in regard to new departures as soon as undertaken.

By the maintenance of such a central reservoir of information, it would be possible to relieve local secretaries of the greater part of the labour involved in dealing with inquiries. The method of procedure would be: A secretary, upon receiving an inquiry, would at once forward it to the reservoir. There it would be dealt with as fully as possible, and local secretaries would be troubled only with the forwarding to the inquirer of such printed matter as the central secretary might ask for, and with no matters of detail except such as would arise when an inquirer reached the stage of making a visit of inspection.

Another advantage in having a central source of information is that inquirers from any town contemplating the establishment of a Guild could in that way most readily be referred to the example best suited for their special circumstances. It is inevitable that any existing Guild must become thoroughly imbued with the idea that its own methods of organisation and work are the best possible, otherwise it would promptly change them. This makes it difficult sometimes for a Guild to realise that what it is convinced are the best means for itself would by no means necessarily be best under different conditions elsewhere. The centralising body would more readily keep free from such pre-possessions, and be better able to suggest alternative schemes, citing examples of each for study and investigation before a decision was made for the new departure.

Surely those leading minds which have seen the necessity for permanent offices and careful organisation to make possible the success of their own Guild will see the desirability for such a central body as is suggested, in order that those in the movement may be kept in touch with each other and with its latest phases, and that its spread throughout the country may be encouraged. The sense of civic duties which has led to efforts on behalf of their own towns must in most cases be a part of that broader spirit of patriotism which desires a similar recognition of the responsibilities of citizenship throughout the country. It must be remembered, however, that from the more academic nature of its work, its greater distance from that element of direct human contact which is the inspiration for most giving, the centralising body will have more difficulty than any Guild in raising funds for its not less useful work.

Assuming, therefore, that the desirability of maintaining a central body has been established, let us pass on to consider what should be its nature. From several correspondents interested in the Guild movement, I have received expressions of opinion that the time is ripe for some centralising or federating action on the part of existing Guilds. In all cases these correspondents have received kindly the suggestion that the British Institute of Social Service should serve as the centralising body, or connecting link. It seems to me that it would be a pity to multiply organisations unnecessarily, when the British Institute

of Social Service is already in existence, and ready to do the work. It is perfectly true that the Institute has already more to do than it can accomplish with the limited means at its disposal, but those means can, and, I hope, will be indefinitely increased. Meanwhile, there does not exist any organisation better equipped for the purpose of serving as a Central Intelligence Department.

It is the aim of the British Institute of Social Service to do for all forms of social effort what the Guilds do, or aim at doing for their own towns. The Institute is making steady progress toward the achievement of its motto in making available "The experience of all for the benefit of each." It would be a pity to dissipate time and energy by founding a new organisation, when less time and energy, with some small financial aid, would enable the Institute to perform the desired functions with at least as much efficiency as a body newly organised for that special purpose.

So clearly within the scope of the Institute's work is its action as a centralising source of information for Guilds of Help, that it will have to do it to the best of its ability, whether or not it should receive the support of the Guilds, and whether or not it should be deemed best to form a special organisation for the purpose. Surely, therefore, it would be wisest for the Guilds to support it so that the work may be done with efficiency and economy.

It has already answered many inquiries on this subject, preparing bibliographies, and giving all the information in its reach. But it is felt that the Institute should have more support from the Guilds than it has hitherto received. Work of the kind which it has undertaken is necessarily expensive, and help is needed in effort as well as in funds. Secretaries of Guilds are greatly pressed for time; but it would be a saving for them as well as for the Institute if they would all arrange that their Reports and other publications should be sent regularly and promptly. As matters stand, with the exception of a few bright exceptions, the Institute has to write frequently for what it wants, and then does not always get it.

The Institute is grateful to the Bolton (£1 1s.), Bradford (£1 1s.), Dunfermline (£1 1s.), Halifax (£1 1s.), and Harrogate (10s. 6d.), Guilds for their subscriptions received in 1907, and for the assistance given by the Bradford, Dunfermline, and Halifax Guilds in extending the circulation of "PROGRESS," but much more help is needed.

The British Institute of Social Service is becoming more and more recognised as a societies' society, and in that direction lies the most promising line for its development.

The proposal, therefore, is that the Guilds should support the Institute in proportion to their means, and should help to increase the circulation of "PROGRESS," not only for the sake of the Institute and its work, and for that of the movement in general, but as a means of supplying useful information and inspiration to their own Helpers.

In addition to serving as a centre of information, the British Institute of Social Service would also be glad to arrange for

Guild of Help Conferences once a year in different towns, or oftener if desired, with the active co-operation of the Guild in that town selected for any given Conference.

With the aim of showing somewhat the nature of the information which it is proposed to centralise, I framed a list of seventy-six questions as a preliminary to the compilation of this paper. I must apologise for the shortness of the time which I gave for replies, but pressure of other work prevented my doing it before. The shortness of time, however, had one advantage in serving as a test of how far the work of various Guilds was systematised in the direction suggested, since statistical replies were asked for only on the figures of the "latest complete year." It has been complained that the questions were too numerous, but I should like to have added to their number. Notably, I should like to have made inquiries as to the cost of maintaining the Guilds, office expenses, amounts given in relief in cash and kind, amounts lent, etc., per annum; but it seemed best to leave those matters for some future occasion.

In framing the questions, the latest Report of the Bradford City Guild of Help—as that which had been longest established—was taken as a basis, supplementary questions being added in regard to special activities found elsewhere.

The object of the questions was:—

1. To obtain for this Conference the latest available information to show the extent and progress of the movement.

2. To indicate the desirability of arriving at some agreement for a common form of classification of Cases for use in the Annual Reports with a view to comparison, and to evoke suggestions as to the best form for adoption.

3. To show as far as possible the distinctive features of each Guild, so that those looking for new outlets for their energy might at once see where to find examples.

The information has been arranged in tabular form, so that comparison may be made at a glance. (*See Appendix, pp.* 47-53, *and Table of Questions.*) Some of the replies were remarkable for their vagueness and irrelevance, and the variety shown fully bears out what Mr. Hodgkin says in his paper as to lack of anything like uniformity.

The membership of Guild Executives ranges from sixty-three for Birmingham, to ten for Farnworth, but the variance is by no means always proportionate to population, Sheffield having thirty as compared to thirty-four for Eccles. The frequency of executive meetings ranges from once a week to twice a year.

Birmingham, Bolton, Bradford, Croydon, Farnworth, Manchester, Peterborough, Sheffield, Sunderland, and Wimbledon agree in having a Divisional organisation, but the number of Divisions ranges from three to thirteen, the membership of Divisional Committees from eight to one hundred, and their frequency of meetings from monthly, through quarterly and half-yearly to "never yet."

Heads of Divisions in Birmingham and Sheffield are chosen by the Executive Council, in Bolton by the District Heads, in

Bradford by the Divisional Committees, at Croydon and Farnworth by the Annual Meeting, in Manchester by the Executive, subject to the approval of the Provisional, and at Wimbledon by the officers of the respective Divisions.

There is an equal variety about the methods of choosing District Heads, or Captains, and the appointment of Helpers.

The number of Districts rises from one to one hundred and forty-four, the membership of their committees from four to forty-one, and the time between the meetings from a week to a month, a fortnight being the most popular.

The range in the number of Helpers is from twelve for a small country Guild, to between 1,000 for Sheffield; Bolton, with a population of 180,501, having 458 as compared to Bradford's 400 for a population of 288,544.

Six Guilds have fixed times at which Captains may be seen by Helpers.

Twelve Guilds seek out Cases, and the rest take only those applying, or otherwise brought to their attention.

Out of 9,109 Cases reported by twelve Guilds, only 213 gave addresses at which they were unknown, and only forty-four moved, while under treatment, without giving their new addresses.

Of the same total, 463 were closed within a month of the first visit, 340 of these being in Bradford.

The questions do not seem to have made the distinction clear between Cases dropped as "Unsuitable" and Cases closed as "Unsatisfactory," as the figures are three times grouped together, and at one place lumped under both heads as "Imposters."

The chief characteristic causes of the Cases are variously diagnosed as unemployment, illness, misfortune, thriftlessness intemperance, old age, mental, moral, and physical unfitness, neglect, unfair distribution of wealth, and seasonal irregularity in employment, in various combinations.

Only nine Guilds have a Central Relief Fund, four a Central Loan Fund, and nine use the "Standby" system.

There are only 123 Cases of Monetary Relief in all reported out of 7,432 for which the figures are given. Loans have been even more rare. Eight Guilds have made investigations in regard to the feeding of necessitous school children, three are supplying meals, and four are co-operating with others in the provision. In only four cases is Health Visiting done by Guild Helpers.

Twelve Guilds have a Clothing Department. An equal number have a Labour Bureau. Only two Work-yards are reported. Eight have a Poor Man's Lawyer, no Guild reports having an Apprenticeship Committee.

Six Guilds have a magazine.

What the Guild of Help should be in Large Towns.

RONALD HODGKIN, M.A., Secretary, Sheffield City Guild of Help.

The subject that has been chosen for my paper this morning is in itself vast. A large volume would be needed to do it justice. Special emphasis, however, has been laid upon the size of the town by the title of the other paper, which the Conference will consider. I shall therefore confine myself to the difficulties and possibilities which are peculiar to large towns, and speak as little as possible on the general subject.

To describe the possibilities of a Guild of Help, it is essential to consider first the conditions and difficulties which underlie them. I propose therefore to commence this paper by pointing out the difficulties of a Guild of Help, peculiar to a large town.

DIFFICULTIES.

By many living in small towns, even by some living in larger towns, these difficulties are considered to be imaginary. They reason thus—the larger the town, the greater will be the number of Helpers to deal with the increased number of cases. Such reasoning is of course correct, but very incomplete. In fact, its incompleteness makes it almost inaccurate. It must apply solely to the average Helper and the average case. The question arises as to whether a large town is as sure to produce Helpers that are exceptionally good, as cases that are exceptionally bad. However, this is a minor difficulty and not worth discussing, especially as each town will claim to possess the best workers as well as the worst products of slum life.

The greatest mistakes in the reasoning are not in the argument itself, but in its assumptions, and in them lie the root difficulties of a Guild of Help in a large town. We may assume the existence of Helpers and cases but is it fair to assume that there will be no difficulty in finding either? Generally speaking, there is not much difficulty in hearing of cases: in a large town, this is as probably as easy as in a small town. But to find the most suitable people to become Helpers is certainly a problem of considerable difficulty.

The other false assumption in the supposed argument is even more serious. Does a certain ratio of wise Helpers to needy cases, constitute a successful Guild of Help? Most certainly—No! A thousand unwise and untrained Helpers are of little use, but a thousand wise and well-trained Helpers are of less use, they are even a danger to a town, if each is carrying out his own ideas of social reform in his own particular way.

The two principal difficulties of a Guild of Help in a large town, may therefore be taken as :—

(1) To find the most suitable people to become Helpers; and
(2) Having found the Helpers, to keep them in touch with one another and the Executive Committee, so as to ensure wise and uniform action.

The difficulties thus lie chiefly, if not entirely, in the method of organisation. It must, therefore, be in methods of organisation that we shall expect to find their solution.

Before proceeding further, may I be allowed to make one plea. I am fairly well acquainted with three or four Guilds of Help—in each the names of Officers and their areas of work are different. In one, we have the Divisional Chairman and the District Head ; in another, the names are reversed ; in a third, a different term is introduced and the title Captain is used. Now that so many Guilds have commenced work, it is rather late to raise this subject, but I hope that it may not be *too* late for some steps to be taken to secure uniformity.

The Finding of Helpers. To return to my original subject, the difficulty of finding Helpers. In a small town, names of possible Helpers can be obtained in the usual way ; they can be brought before a Central Board of convenient size, several members of which will be acquainted with each Helper. The names can be discussed, and finally allotted to various parts of the town.

In a larger town, a Central Board of similar size could not expect to be able to select more than suitable names for the Chairmen of the minor areas. In a still larger town, the Board must be content with the selection of the Chairmen of the major areas. In the last two instances the nominal power of selecting the Helpers may be kept in the hands of the Central Board, but the actual choice must be delegated to others.

As to the remedy, I have only one suggestion to offer. This is, that the selection of Helpers should be left to temporary Committees in different parts of the town. Certain members of the Central Board should, of course, serve on each. The bulk of the Committee should, however, consist of local councillors, guardians, clergymen, ministers, school teachers, and manufacturers. By a combination such as this, we should reasonably expect to obtain the best selection of Helpers.

Uniformity. The other difficulty is to organise methods whereby the Helpers may be kept in touch with the Central Board.

The nature of this difficulty is practically the same as the former one, though the solution must obviously be found on very different lines.

If the Central Board can keep in touch with the Chairmen of the minor areas, they may expect a fairly accurate transmission of their views to the Helpers, and consequent uniformity of method and action.

When the town is of such a size that it has had to be divided into 100 or more minor areas, it is not possible for the Central Board to keep in direct touch with the respective 100 Chairmen : it must be content to communicate with the Chairmen of the major areas and through them to the Chairmen of the minor areas.

The net result is that in a large town the Central Board is one stage further removed from the Helpers than in a small town. The danger resulting from this is too obvious to need explaining.

As to the means of overcoming this difficulty, I have two suggestions.

The first is that as far as possible all the leading ideas of the Central Board should be put into print. Instructions are needed, but they must be limited, or the restriction would be resented by the Sub-Committees, and much harm might be done. Instead, I consider it to be the laying down of guiding principles that is chiefly needed. There should be guiding principles respecting the treatment of the unemployed, giving of relief, the payment of rent, giving of friendly advice, and other important subjects.

The laying down of such principles would tend to ensure uniformity throughout the town, without preventing the expression of individual ideas; the probability of the Guild becoming the power that we anticipate, would be also greatly increased.

The other suggestion is respecting the major areas. In Sheffield we are developing this idea. There we have at present regular meetings of the officers of the major areas. The minor committees bring matters of special difficulty before their particular major meetings, in order to obtain advice. This plan is found to be satisfactory, but I think we shall soon be able to go one step further and delegate considerable power to these major meetings, or committees, as they would then become. I would suggest that no communication be sent to the Central Board except through the major committees.

The only thing to which it is of second importance is the ideal which we set before us, and this brings me to the second part of my paper.

POSSIBILITIES.

A large town has special difficulties resulting from its size; I doubt if the same applies to its possibilities. The possibilities of a large town are those of a small town magnified. The nature of the possibility is the same.

The Guild of Help movement has introduced, in the last three years, many new ideals bearing on the Social Problem; or rather, it has embodied in a large organisation, ideals which previously only a few individuals were carrying into practice. The more we consider these ideals, the more must we be surprised that so many have been ready to adopt them. Probably we do not yet fully understand our ideals. When we do it is difficult to imagine how poverty and distress will be able to survive; our ideals are our possibilities. I shall enlarge upon two: the scope and the nature of the Guild.

The Scope of the Guild. It seeks to provide a friend for all *those in need of help*, to deepen *our own* sense of civic responsibility, to discourage indiscriminate almsgiving by *private persons*, to co-operate with all existing *charitable agencies*. In other words, the Guild includes in its scope the benefiting of all classes.

The rich are encouraged to consider the good of the community, by studying the needs and conditions of the poor. The rich, as a class, do not realise under what conditions their fellow-citizens are living, and what are the possibilities of helping them. They need, and gladly accept, the opportunity of combined study and service which the Guild offers them. The poor are encouraged to consider the good of the community in the practice of thrift and self-reliance, so that they become not a burden, but a source of strength, to the community.

The more we study the scope of a Guild, the more we are encouraged, and the greater do the possibilities appear. No man who applies to the Guild is turned away. Moral help is always offered, sometimes material help also. It is fashionable to scorn moral help, to consider it worthless apart from material help. Still in our constitutions, material help is barely mentioned; and in this connection I repeat my doubt as to the adequate understanding we have of our own aims and objects. Probably on the whole, Charity has created more poverty than it has relieved. It has been said that it creates a demand which it can never supply. In Guilds of Help as elsewhere, I would go so far as to say that the giving of any material help does actually increase poverty, unless with the material help moral help is also given. For instance, we

find work for a man ; we say nothing, and do not even visit him. A month later he is again idle and he is again found work by us or perhaps by someone else. What is the result ? Instead of good having been done, the workman is made less of a man by us ; he is weakened ; he has become dependent upon others to find him work ; the incentive for doing his work well and sticking to it has been lessened ; we have done him incalculable harm, and not him only, but all those who hear of his experience. The same result follows the giving of other material help, but the consequences are generally worse.

If instead of giving this material assistance alone we can also give moral encouragement and support, we may do some real good. If we can show a man how to help himself, his family and his town, and with the direction can give encouragement—material as well as moral if need be—we have achieved the greatest Social Work. So instead of material help being essential to moral help, I strongly affirm that the essential help is the moral, and that the giving of material help is a danger that should be shunned.

Our Guilds insist that their primary aim shall be to give moral help. Upon so much we must agree. But what is moral help ?

The question is hedged with difficulties. Whatever we do, we shall find it hard to escape the imputation of priggishness, but an answer must be attempted. Two things are certain ; we fear to give it, and we consider it consists in words. If I may use the phrase, I would say that moral influence comes out of us ; the difficulty is to restrain it. If of our own accord we devote our brief leisure—not to mention any other sacrifice—to visiting a poor person, it proves that we care for him, especially to him that he is cared for. This is what I understand by moral help. If besides we can make his interests to become our interests, we have done perhaps as much as one man can do for another.

It is the giving of such moral assistance, that the Guild ensures by providing every family with a friend. This friend is always at hand, so that when material help is required, there is every likelihood of it doing the real good for which it is intended. Even if our poor friend sees that the actual shilling's worth of groceries has cost the visitor nothing himself, he will see all his trouble, his care, and his patience.

Moral help we offer to all. When a case seems to need material help, we have first to make careful inquiries. When we know the circumstances, we can decide upon the action. We try to refer the case to some Institution which does undertake relief work. A regular attendant at some place of worship has a claim on its relief funds. There may be some existing charity to deal with the case, such as pension-charity, or an Institution like the Soldiers' and Sailors' Help Society. Cases of permanent destitution must be referred to the Poor Law. Most important of all, a man's own relatives and friends may be able to help him. If it is necessary in the last resort, the Guild gives material relief itself. Even then, our aim should be to encourage some return in work or effort.

Thus, no person in need is turned away as being outside the scope of the Guild. In the light of this ideal, what are we to say of the statement so often heard that such and such a case is outside the scope of the Guild. If reference is only made to material help, the statement is often true, but alas ! how frequently is a family deserted because some member of it seeems undeserving. Our ideal is high ; we must keep it before us. If we are content to accept a lower ideal, our glorious possibilities begin to fade away.

The scope of the Guild with regard to the poor is unlimited, because its primary aim is to give moral help, which it refuses to no one. Similarly the Guild appeals to all persons who have it in their power to help. The rich can give their wealth, the leisured their time, the doctor his skill. The Guild is not for one class only. The Guild is for the community. The good of the community is its aim, its motive, its end.

The Nature of the Guild. This is the other possibility I wish to emphasise. We aim at combining in our work science and sentiment; we try to administer the law of love. It is this combination of forces that in my opinion gives the Guild of Help its greatest possibility. The hardness of the law and the pauperising effect of charity face us on every hand.

If in the Guild we can combine the good points of each, we have solved a great problem. I venture to think that this movement *is* solving the problem, and if we continue to maintain our ideal, we shall become a force of greater importance in the world of Social Service, than any that now exists.

The ideal moreover, justifies us in the face of certain common criticisms. One of the chief of these is that we rely upon untrained workers. It is a criticism we must answer even though we confess to its partial truth.

The answer to such a criticism must depend upon the kind of work we are expecting from our Helpers. If we aim at giving material relief only, trained Helpers would be essential, in order to reduce to a minimum the amount of harm that was done. But so long as we emphasise the importance of moral help, we shall first of all ensure that we obtain those who can give moral help. Of course, I do not suggest that because a worker is trained, he is unable to give moral help.

Instead, the difficulty lies in the number of workers required. Where you may expect to obtain ten untrained workers, you would be fortunate to find one trained worker; and one worker cannot possibly become as true a friend to ten families as ten different workers, however untrained, provided that their power of giving material relief be limited or checked. Besides, though our workers may not have had a training to specially fit them for the giving of material relief, yet, as we know, the methods of the Guild are specially adapted for such training. I consider our attitude to be reasonable and wise.

There are two methods of paramount importance, which in measure justify our use of the term scientific, as applied to them.

Firstly, the local Committee Meeting. Each Helper is asked to attend frequent Committee Meetings; this he does with praiseworthy regularity when he has a case to report; when a Helper has no case, I doubt if he fully realises how much he may still both give and learn, by attending them; but the more important scientific method is the case-paper.

Of all the difficulties we have had to contend with at Sheffield, I believe none has been so great as the proper filling in of case-papers. I believe the experience of other towns has been the same. The difficulty is a most natural one. Our scientific methods must be more than nominal if we are going to attain the great ideal we have set before us in the combination of science and sentiment.

It is not the case-paper itself that troubles us so much. It is the making of inquiries which we resent; some of us may resent them because we are lazy and do not see their value, but I believe most of us are governed by a consideration of the feelings of the poor.

In the same way as the chief objection to the case-paper lies in the inquiries which its use entails, so also it is in these inquiries that lies its chief advantage from the scientific standpoint. The value of the method depends upon the completeness and accuracy of the inquiries that are made.

The usefulness and the difficulty of the case-paper therefore lie in the same feature.

There are one or two points I submit for consideration :—

(1) We are only asked to obtain the exacting particulars respecting a case, when it is material help that has been asked for.

(2) Have we any right to give other people's money without the most careful inquiries ?

(3) Whether the money be ours or someone else's, are we not doing the recipient grievous injury to accept his story of poverty without question or confirmation ?

The first and second points must pass without comment. The third is too important for such treatment.

I am glad we have confidence in the poor. Without such confidence, our work would be foredoomed to failure. Yet does this confidence necessitate the encouragement of deception and lying ? If we place the premiums of material relief on falsehood, should we expect any hungry man to possess the strength of character to speak the truth. This would be a trying temptation to many ; to the starving drunkard, or to the mother of famished children, the temptation would be almost irresistible.

I am convinced that we do our poor, who are in need, a great wrong unless we obtain the very fullest information respecting themselves and those from whom they have a right to obtain help and support.

My last comment on the case-paper is to state its great value as a record.

We all know how the same families repeatedly come under the Poor Law, the Guild of Help, and all other institutions that deal with the poor.

Our records thus save wasteful repetition of inquiries. Also the study of the records will assist us in the discovery of the wisest principles for the bettering of our social conditions. The accurate record of one case does not benefit it only, but every other case and ultimately the community.

In the foregoing, it will have been observed that reference has not been made to the sentimental side of our work. The reason is, of course, obvious ; no one, except perhaps Guild Workers, has yet accused our methods of not being sufficiently controlled by sentiment. Not till this is done will it be necessary to prove that we have a place for sentiment as well as science in our work and organisation.

If we may now take it that there is both science and sentiment in our Guild, it is based on the best lines for the wisest Social Service and success is made possible. If the ideal is understood by each Helper ; if the sentimental Helper applies himself to the study of scientific methods, and if the scientific Helper realises that science by itself is not enough, success is not only possible but it is ensured ; the poor are helped, and lasting good is done to the community.

What the Guild of Help should be in Small Towns.

By the Rev. J. RENSHAW BAILEY, Chairman of the Eccles Guild.

While the problem which the Civic Guild or League of Help sets itself to solve, that, namely, of preventing the deserving poor from sinking into abject, hopeless poverty, and helping them to help themselves, is the same in small towns as in large, we shall all, I imagine, whether our impression is derived from actual experience or is the result only of an intuitional perception—we shall all, I say, be prepared for the assertion which I am about to make, to the effect that the different conditions which obtain in these dissimilar areas call for considerable corresponding adjustments in method and organization. The opinions of the present speaker as to what this differential treatment is bound to be may, perhaps, carry some little weight with them owing to the fact that it has been his lot, recently, to pass from partnership in the preparation of a scheme for a Civic Guild of Help in Eccles, with its population of only 34,000 odd, to collaboration with three others in laying the foundations whereon at the present moment is being upreared the City League of Help of Manchester, with its 631,000 inhabitants.

In endeavouring, then, to say what, in my judgment, the Guild of Help should be in small towns, I shall seek to make my meaning more outstanding by having resort, to some extent, to the comparative method which my recent experiences make accessible to me. I premise only this, further, that I shall not attempt to treat the points that emerge in any exhaustive fashion, but shall simply indicate them as topics for debate.

I.—In large towns it is found necessary to split up the community into divisions, each with its own Head, and then further to sub-divide each division into so many districts, each presided over by a Captain, and served by so many Helpers, involving a considerable tax on the time and the energy of the superior officers especially. In small towns such divisions, with their Heads and separate meetings, are not necessary. Districts, with their Captains and Helpers, suffice. That is to say, the more limited the area and the simpler the organisation demanded.

II.—Therefore, in small towns the Central Board may be, not only a supervising and co-ordinating, but a working Board also ; that is it may come into contact with, and control, not only the general policy of the Guild, but also the specific treatment meted out to individual cases. All the cases ought to be reported to the Central Board by the Captains or their deputies, and discussed or decided on by it.

III.—Whereas, in large towns, there already exists, probably, a sufficient number and strength of charitable institutions of all descriptions to render the establishment of a Central Relief Fund altogether undesirable and unnecessary, the Guild constituting itself a directory, in each case, to the Society best fitted to deal with it, and a clearing house through which may pass all the operations of all affiliated agencies—agencies which in large towns are so plentiful and so active, usually, as not to need multiplication or to deserve obliteration—in small towns, in all probability, such organisations

will not be found already existing, or will be found to be dragging out a miserable existence which makes them even greater objects of compassion than their handful of beneficiaries, and renders them, one would fear, liable to be arrested under the Vagrancy Acts for "going about without any visible means of support." In the smaller areas, then, which are so far so sparsely and so inadequately provided, and in which eleemosynary institutions do not exist in sufficient number or variety to enable the Guild to be sure of being able to refer its cases to them, it will be necessary, as we found it in Eccles, for instance, to establish a Central Relief Fund, from the provisions of which the Guild will have to give immediate and direct assistance of a material kind.

IV.—Where a Central Relief Fund is found to be necessary there should be provided alongside of it a separate Formation and Administration Fund. In the larger towns it is of course impossible to expect the work to be overtaken unless under the direction of officials who devote their whole time to it, and who are therefore entitled to receive salaries sufficient for them to live upon ; in the smaller towns the whole of the official work, on the other hand may be done, and in some cases is done, by volunteers who do not look for, and would not accept any remuneration for labour which they find themselves able to render in their spare time. Still, however working expenses may be kept down by the devotion and self-denial of the officials, there are bound to be office expenses, rent, gas and coals, postages, the cost of printing Annual Reports, etc., and to defray these charges it is well to establish an Administration Fund. There are people who will say, if you ask them for a subscription, "Yes ! I will give you something if you can assure me that every penny I give will go directly to the relief of the poor." Now it is of no use to argue with such people. The only thing to do is to give them the assurance they ask for, and to appeal to more reasonable people for contributions to an Administration Fund.

V.—Weak organisations in small towns, such as struggling and wholly inadequate Charity Organisation Societies, should be invited and encouraged to suffer themselves to become merged in the larger and more general Organisation, as has been the case in Halifax and Eccles. In the larger towns this may be neither necessary nor advisable. That is of course in towns in which no Central Relief Fund is established. I do not think that the warmest advocates of the Charity Organisation System will venture to claim that in small areas, with inadequate resources, and an altogether discouraging proportion of the whole annual income disappearing inevitably in the payment of working expenses, that system has proven itself capable of appealing to the general imagination, or awakening the general conscience, or getting its hand into the general pocket. In small towns the Charity Organisation Society, so far as the results of my observation go, is not regarded by people generally as a public institution at all, but as a private fad of a few amiable enthusiasts,—unpractical amateur fishers in the troubled waters of humanity who conduct their fishing on methods the reverse of those approved in the proverb, and in their eagerness to haul in something, throw out a mackerel to catch a sprat. Of course this way of looking at the matter is as shallow and prejudiced as are most popular impressions, but it is of no use to argue with it or to endeavour to eradicate it. And, therefore, as it appears to me at least, where in any small town a Charity Organisation Society already exists, and a Civic Guild of Help comes into being, with its solid and convincing appeal to the conscience of the community at large, the fable of the iron pot and the earthenware jar will sooner or later

be repeated, unless the earthenware jar has the good sense to get *inside* the iron pot in time to prevent such a catastrophe.

VI.—A word or two may be permitted me in closing by way of indicating some at least of the sources from which the Central Relief Fund which seems to me indispensable in the considerable majority of small towns may be expected to draw its supplies :—

(*a*) The Charity Organisation Society, if as I have just been anticipating it is wise in time, and considers its latter end before it is too late, would be well advised to offer its offices, books, registers, records, and subscription-lists, to its nascent and more vigorous younger brother—the Jacob who has come to supplant it. These subscription-lists, thus handed over, might become the nucleus of a much wider and more representative list of people who might be slowly educated, by the distribution of literature, public meetings, and private conversation, to abandon their mischievous habit of individual and direct giving, and to divert what they can spare for charitable purposes into the coffers of the Civic Guild. It is not too much to say that if only the bulk of the charitably disposed persons in any community could be persuaded to take this higher and more conscientious view of a duty which should never be discharged at the bidding of mere impulse, the present incalculable waste of the means of relief would be largely prevented ; the manufacture and maintenance of the constantly recruited army of mendicants, malingerers, and impostors, would be put an end to ; the help given would be much more likely to get into the hands of the truly deserving and needy ; and from this source alone, probably, means great enough would be forthcoming to fulfil all the demands that could legitimately be made upon the resources of the Guild.

(*b*) But these are counsels of perfection. It will be long before this high ideal of individual responsibility in the matter of giving relief is generally even aimed at. Meanwhile, other sources will have to be tapped. Foremost among these I would place church collections. I am happy to say that in Eccles we receive such collections annually from churches of all denominations—Roman Catholic and Protestant, Anglican and Nonconformist. For the re-union of Christendom, as my friend Mr. Cremer puts it, seems destined to be consummated "in the Town Hall, rather than in the Temple." Now, if overlapping is to be prevented, churches as well as individuals must cease from indiscriminate and miscellaneous giving. It is not suggested, of course, that churches should do away with the funds which have been created for the benefit of their own poor members. These, in many cases, are a sort of mutual insurance to which the recipients have themselves in earlier and more prosperous days subscribed. They should therefore be regarded as sacred from interference. What I mean will be best explained by my telling you that no sooner did the Civic Guild in Eccles begin its operations than my own church officers, for instance, resolved that they would thenceforth limit the giving of material aid to our own members, refer all other cases reported to them to the Guild, and justify the decision to do so by making an annual collection for the funds of the Guild.

(*c*) Then, lastly, among the sources of revenue may be placed the proceeds of concerts, an annual café chantant, or an occasional play by amateurs, with a speaker at each entertainment capable of compressing an hour-and-a-half's ovation into the space occupied by a curate's sermon. It is amazing with what enthusiasm such undertakings are entered upon and carried through in such a cause by young people to whom it has perhaps never occurred

before that they have received their gifts and endowments for other and higher than selfish ends. The by-products of such movements, too, are perhaps even more valuable than their direct financial results. For you, by these means, bring together people otherwise largely inaccessible to you, and thus the knowledge of your existence comes for the first time to the ears of some, acquaintance with your operations becomes more widely diffused, and interest is deepened throughout the community. But I am conscious that I am "condescending too much upon particulars," and must bring to an end, with apologies for their fragmentariness, these suggestions as to "What the Guild of Help should be in Small Towns."

Discussion.

S. P. GRUNDY, B.A. (Manchester Guild).

VERY little remains for me to do but to dot the "i's" and cross the "t's" of the previous speakers; but I think I can say one or two things with more emphasis owing to the experience we have had in our effort to establish a Guild of Help on a large scale.

First and foremost we were faced with the fact that the larger the town the more specialised is the charitable effort in the town. In Manchester we have a great many charitable institutions of one kind or another. We have all kinds of relief agencies. We have the agency that gives a little relief without inquiry, the agency that gives liberal relief after inquiry; and I think I can say that we have hardly had a case yet that required assistance which we could not get from one or other of the institutions already in existence. In this case, therefore, the object of the Guild of Help is not to give relief and of course our critics immediately say—"Well, what do you do, then?" In the first place, we act as a clearing-house; we refer the different cases which come before our notice to the institutions best calculated to deal with them. But we do one thing in Manchester which no other institution does, and we are able to do it because we do not give relief—we are able to take up a case and bring to bear upon it all the forces in the city, not merely charitable, but also educational; and it is wonderful how much can be done by bringing the different forces into touch on particular cases. We had a case last November in regard to which we approached six of the public institutions, one charitable institution, and two private individuals, and each one of these has done something towards putting that family on its feet.

Another thing is that in a large town there is much more danger of overlapping among religious bodies; there is much more danger of people going about from one institution to another, and getting help from the various institutions. We had one case in which we found out that the people had obtained help from the Unitarians and the Baptists, and also from two missions. Of course, that kind of thing is more apt to arise in a large city than in a small town, and so it is more essential for us to make our Committees representative of the different religious bodies, and we aim to do this as far as possible. In starting we approached all the different clergymen and the various missions, and tried, as far as we could, to get representatives from each, and in the majority of cases we

were successful. So we have representatives of all the different religious bodies sitting down together and talking things over, people who have perhaps never met each other face to face before; and we have found out what each one is doing, and are able to prevent people from taking unnecessary trouble.

The third point is that in Manchester we have large working-class areas, we have areas where there are no middle-class people at all, and up to the present the movement has been to a very large extent what we may call a middle-class movement. We have been able to offer to men who could not afford to give money, but who could give time and sympathy, the opportunity of social service. In fact, I think I may say that one of the best Helpers we have in Manchester is a man who had himself to be helped in the first instance; and we have another case where the man who is being helped now says that he is going to be a Helper himself as soon as he gets on to his feet.

The reason we have been able to give them such an opening is that we have these large areas and these central charities. We are able to put people into touch with the different charities, and so our work is distinctly the work of a clearing-house.

One of the great objects of our work is, one might say, educational. It is astonishing how much ignorance there is in a town as to what the different authorities can do. For instance, very few people know what the Poor Law authorities can do; and we are able through our District Committees to teach Helpers what can be done in these directions. It will, of course, be a matter of years, for we have much to learn in Manchester; but we can see growing up out of our Committees already at work a body of experts, who are able to do more and more on their own account with cases that arise.

I have dealt with the more practical side of the work rather than with the ideal, but I should like to say in conclusion that we have never swerved in the slightest degree from the ideals that were so nobly laid down for us by our predecessors in this work, the Bradford Guild of Help.

ALDERMAN J. BATTEN, J.P. (ex-Mayor of Peterborough).

The start in Peterborough was made in this way: Canon Ball, who was the Mayor's Chaplain, in his Civic sermon outlined the work of the Guild of Help, and told us what was being done in Bradford. We then held a number of conferences, people were got together, and we were at work organising for several months. We got friends from Bradford, and also a local friend (who had been a prominent member of the C.O.S. in London) to come and address us on their methods. We felt very strongly that we did not want to found another C.O.S., but we wanted to know the different methods upon which the organisations were worked. When we started we knew something of the methods, and I think I may venture to say that the evidence of that is, that although we have only been at work for four months, we have dealt with 209 cases. Fifty-seven of these cases were not proceeded with, but with regard to the others, I think I may say that we have done exceedingly good work, and it has been wholly done by volunteers.

The very best way of starting such work is *to keep as close as you can to the civic authority at the start;* by that means you avoid the danger of leaving out any section of the community, you make the Guild then a City Guild, and you get into it all the philanthropic persons in the city. That was what we aimed at in Peterborough.

Take care to train, if possible, your people in the methods of the Guild of Help before you start operations. I agree with Mr. Bailey's paper, which I have been exceedingly interested in. I think with him that the central organisation in small towns help us to try experiments impossible in the larger towns. I rather doubt whether it would be possible to deal with individual cases at our Working Board, because it seems to me there is not time enough to go through the cases, even if you met weekly. What I mean is that we cannot properly discuss and deal with the various cases, and it therefore seems to be better to leave the cases to be dealt with by the District Heads. Of course cases of any special difficulty can be discussed by the Board.

In small towns the influence of the Guild may be of more direct and beneficial use. In small communities, of course, we know each other, and a good deal about each other's business, therefore the influence is stronger and more direct in a small town. The charitable part of the work of the Guild should also be easier to fulfil in a small town where everyone is acquainted with everyone else, and the sympathy and support of other organisations can be obtained. A small town may be more easily permeated with the spirit of the Guild and become alive to its responsibilities. I agree that it is our duty to make experiments which are difficult in large towns. Even in our small town, with a population of about 30,000, I am told there are 200 persons who come into the town every night and sleep in common lodging houses. The treatment of beggars and tramps we may hope to deal with, in small towns, which it is not possible to do in towns like Bradford.

Then we are making a Thrift experiment, and we may possibly be able to do something with regard to the treatment and management of slum property.

With regard to a Central Relief Fund, I feel there is a very considerable difficulty. Of one thing I am sure, it would be disastrous to start one in a small town, at any rate, until you have trained your Helpers. Of course the nature of each community must decide the question for that community, but I am convinced that if you start one in a small town you will be swamped. When you have trained your Helpers, and know who the persons are, you might perhaps attempt it, but even then I think you should avoid having a Central Relief Fund, and rely upon the sympathy and help of the "stand-bys." I know there is difficulty in securing uniformity in the districts; there are more "stand-bys" often in a district where the need is less, and few in a district where the need is greater. The remedy seems to be to keep a register of the persons who are willing to help, and I think we should then avoid the necessity for a Central Relief Fund. What has been the greatest triumph in our own town is that we have brought into active work people who never previously had done very much in that way.

MR. WILLIAM GRISEWOOD (Secretary, Liverpool C.O.S.). My committee have very highly appreciated the invitation to send a delegate to this important Conference. We have watched the formation of Guilds of Help ever since they were inagurated here in Bradford, and I must say that I cannot feel anything but admiration for the splendid work which about three years ago was inaugurated in this city, and which has proved its adaptability to national conditions by the fact that about thirty towns have since adopted it. I therefore think you will see that although we in Liverpool do not form part of the new movement, we entirely sympathise with it.

In point of fact, our own history goes back forty-four years, and even then we were an amalgamation of three charitable societies, whose records go back about forty years more. Our experience, therefore, dates back pretty nearly 100 years; I do not know whether our wisdom corresponds! Although different in name, for we are a Central Relief and C.O.S., our aims are the same as yours precisely. I have had many opportunities of comparing with my friends the aims of the C.O.S. and the methods we ought to adopt to carry out those aims, and we entirely sympathise with your methods: your aims are ours. What we aim to do is to uplift morally and socially the poorer brethren, and to give relief when that is necessary. Our methods are very much the same, for we have adopted, as you have, the Elberfeld system of district committees and friendly visitors. As far back as twenty years ago, after studying the Elberfeld work as it was shown in reports, and after three visits to Elberfeld to study the system on the spot, we adopted that system, and for twenty years we have gradually been building it up, and last year we were able to put on the coping stone, and start the last two committees in a part of the town which we had until then been obliged to leave, because we thought it was too difficult to work. Now we have twenty District Committees, covering the whole of Liverpool.

Our first aim is to ameliorate the condition of the poor, to uplift them morally and socially, and we have found that this cannot always be dissociated from the giving of material help. There are two ideals you can set before you. You can be Eyes to the community—that is to say, you can look into the conditions of the poor; and if there is need of charity, and there are charities available, you can direct their benefits to where they are needed. You can be Hands as well, and often you have to supply the need yourselves. This is so in Liverpool, and in many cases we grant relief out of our funds, and feel ourselves justified in doing so. We do not aim merely to give tickets and be satisfied with that. We ask: what is it that this family really needs, and we adapt ourselves to supply that need.

It appears to me that in a large town in commencing such work, it is desirable that the workers in the Guild of Help should acquaint themselves first of all with what is being done in the town, that is to say, with the work of the Poor Law authorities, of the existing charities, and, most of all, of the C.O.S. It is doing the work you are setting yourselves to do in another way, but it needs your larger organisation, it needs your enthusiasm, it needs your personal influence among the poor, and you need its experience and its valuable records.

MR. J. RAFFLES BULLEY, J.P. (Guardian of the Poor and Vice-Chairman of Wallasey Guild of Help).

I approached this matter of the Guild of Help as a means of meeting the needs of the poor, partly as a result of my intimate acquaintance with Poor Law work. The thing that impressed me more than anything else in respect to Poor Law work was that Poor Law in the main, in regard to the bulk of the cases—although in regard to children there is a magnificent exception—is deterrent in its influence, and rightly so, and the thing that has always impressed me in dealing with the vast mass of the poor is the utter impossibility of approaching individual cases with that element of human sympathy and personal contact which must be at the basis of any really ameliorative treatment of the poor. I do not know how many of you are acquainted with Poor Law methods, but many of you will know how the Board have passed before them a very large number of cases, which are tabulated—Widow, so many children, and so on. The Board grants them so much, and they are gone from us immediately; there is no personal contact with them. In these Guilds of Help we have organised a complete system for bringing that human sympathy into touch with the recipients of charity, but we are crippled unnecessarily by want of funds. Is it not possible to suggest to the Poor Law Commission that where there is a Guild of Help properly organised the administration of outdoor relief might be entrusted to that Guild? I am quite fully aware that there is a school of thought which would separate altogether charitable relief with money from that assistance which we give in thought, care, and attention. I find in practical work they cannot be separated, and if we are to achieve our work efficiently we must have control of the public funds.

REV. F. D. CREMER, M.A. (Vicar of Eccles).

I SHOULD like just to touch upon the relations of the Guild to charitable assistance, and also to say something about a more delicate matter: the relations of the Guild to the national Church.

With respect to the relations of the Guild to the C.O.S., of course the aims of both are to some extent the same, but one could point to differences between the two. In a small town it is certainly better that the C.O.S. should be merged in the Civic Guild of Help. The appeal to the conscience of the whole people to take up their responsibility to their own poor comes with entirely new force from a Civic Guild. The C.O.S. was looked upon just as one society, whereas the Guild of Help is the people themselves accepting the position that their poor must be on their heart.

Now with regard to the church, the ideal of the Church of England, as you and I understand it, already covers the ground; the parishes are in districts, the clergy are the visitors; and are they not doing exactly the work that the Guild of Help is undertaking? It certainly is not very pleasant for us clergymen to have to allow that the parochial system has broken down. There are clergymen who are quite true to the national Church, who do not give to people merely because they attend their church, but are just as willing to give of their Poor Fund whether the people go

to their place or to some other place, or do not worship at all. But people do not believe this. I have myself had an experience of that. In sitting with a number of my friends connected with the Civic Guild of Help, I had occasion to mention that I had not been in the habit of making such inquiries in administrating relief. My freinds belonging to the different denominations smiled and shook their heads—they have not known what the national Church means, or stands for—and afterwards they said to me : "It is very beautiful as an ideal." Well, let that pass.

In this new work of the Guild of Help we meet together and we altogether forget what our special ecclesiastical or religious opinions may be, and not only do we forget our own opinions, but we never ask the opinions of those we are going to help. The only sentence I could not agree with in the papers that have been read was where someone took it for granted that of course in a place of worship they gave what they had to give to those who attended their place. That is just one of the things we want to make a thing of the past. I think it is the conviction of all people now that the giving of alms must be dissociated from mission and evangelical work. We must let the people understand that such a thing as getting an audience by bribing is contemptible.

MRS. P. H. BAGENAL (Divisional Chairman of Harrogate Guild).

I SENT in my card because I wanted to say just a word in answer to Mr. Bailey when he said that small towns ought to have a central Relief Fund. Our experience in Harrogate—which, I suppose, is about the same size as Eccles—has been rather the reverse. I speak as a District Head, and I think that one great thing District Heads have to face is the training of their Helpers, and one of the chief means of training them is to emphasise the personal view, and to say : "There is no Relief Fund ; this is your case, and you have got to find the money to help." That has been the greatest possible means of education to our Helpers.

MR. C. J. M. GORDON (Secretary, Chesterfield Guild).

I ONLY wish to make two brief remarks on Mr. Bailey's paper. The first is with reference to Mr. Bailey's suggestion that the Central Board in small towns may become very largely the Working Committee of the Guild. Our experience at Chesterfield is that this is not altogether possible, and perhaps not altogether desirable. In a small town you often find that there is only a comparatively small number of persons who are able to do the supervising work, and the tendency is that all the work falls upon the shoulders of half a dozen or a dozen persons. These are just the persons you would rely upon for their knowledge of public work, and you will find it is impossible for this Board to devote the time to considering the cases that would come before it, and I think that if they could devote the time it would not be altogether desirable. If you take away from the District Committees the responsibility of deciding as to what is to be done with the cases, you take away their interest in their work. If you want to interest them in their work you must give them a sense of responsibility, or you will find that the Helpers will not come to the committee meeting so regularly, and will not bring the same interest.

With regard to the question as to the advisability of small towns having a Central Relief Fund, we quite recognise the difficulty Mr. Bailey brought forward. We in Chesterfield have not these other charitable organisations and charitable funds to fall back upon, and we have felt this to be a difficulty. But we have struggled so far against having a Central Fund, because we have felt that if it got to be known that we had a Central Fund, we should become largely regarded as a body for giving material relief, and that is always so much the easiest kind of relief to give. We have had to depend largely on completely untrained workers who had done no social work before, and if we had given them an idea that we had such a fund to fall back upon, they might have relied chiefly upon that. By telling them that they themselves must find some means of meeting the requirements of their cases, their power to get assistance is increased. This is just what differentiates the Guild of Help from other movements, and we want to bring out more and more the necessity of social and personal influence; we want to make every citizen feel that it is his duty not merely to give shillings, but to give *himself*, his knowledge, his character, and his social influence to this work.

I therefore think that if we can possibly resort to the system of "stand-bys" we ought to aim at that ideal, and not let anyone give material assistance without first knowing the details of the case, so that it may not be only money, or food, or clothing that is given, but sympathy, influence, and character at the same time.

DR. MOORE (Medical Officer of Health, Huddersfield).

I AM afraid that my conception of the inherent and essential nature of Guilds of Help differs from that of the majority of the speakers to-day, and I would like to say that my justification for speaking lies in the fact that I took part, as Chairman of the Health Committee of Huddersfield, in organising what we call "The Huddersfield and District Public Health Union." It is a body that gives personal service, but no money or help of a material character in any other way. Personal service, not to the poor as such, but with the idea of helping poor people and all classes of people who need help to keep alive their babies. My conception of the best lines of work for the Guild of Help is that the attempt should be made to secure for every submerged family a friend, a friend who might go down into that family—in some cases it might be that he would be going up rather than down—and become a real friend to that family. I am influenced in forming that conception by a somewhat singular belief I hold as to the real cause in nearly every instance why families are submerged. I take it that the fact that a man or a woman has become unduly poor is an indication that they are lacking rather in mental equipment for the struggle than anything else, and I think that if we accept the proposition that every man and every woman at least intends and tries, according to his or her equipment, to live a satisfactory life, when you come across the failures you will rather sympathise with them, you will allow that they lack success because they have not been properly equipped with some element necessary to achieve success. Humanity cannot be divided into steps and stages; from

the highest to the lowest the gradations, if not infinite, are at least as numerous as the members of the human race. At the highest point you have the man of finest intelligence and understanding, at the lowest the gibbering idiot, and between these two there are infinite gradations. Those who belong to the slum (or scum) are represented by people who are not very far removed from the idiot, they are semi-idiots, and not having mental equipment to follow mental activities, they are condemned to do physical work when their frames are unfitted for such work.

If those who form or assist in the operations of Guilds of Help would try to keep before them this ideal, that they should give of their own mental equipment to those people who are lacking, it is my belief, founded upon considerable experience, that they will be doing infinitely more for the cause of their fellow beings than if they concern themselves with money, with funds, or with the giving of financial help.

REV. H. BIDDELL (Vicar of St. Paul's, Nottingham).

I would like to say with reference to an important remark made by one of the speakers with respect to the administration of the Poor Law funds, that Dr. Paton has for years been working for the reformation of the Poor Law, and he is at this moment engaged in giving evidence on that very point. He is going to urge very strongly that the Government in considering the reformation of the Poor Law should endeavour to arrange in all districts throughout the country for the employment of *Associate Guardians*. I think that the Guilds of Help should endeavour to justify such a course being taken.

The point I really wish to speak about is one of a different kind. At Nottingham we have been in touch with the work of the Guild of Help from the first, and one thing that has come up several times is this:—What is to be done for the country districts? Nothing has been said about that this morning, but it is a thing we shall have to consider very closely, because, in the reformation of the Poor Law, country districts will at once have to be considered, and I think there is a possibility of our at once starting a movement by trying to get Helpers there. There are many people in those districts who have plenty of leisure, and it should not be difficult to get them interested in this work. I do not see why we should not begin to think of the formation of County Guilds of Help. There is poverty in the country, and it requires handling on the same principles that we have laid down for the towns. We must take into consideration the whole country, and I would urge that we do all we can, so to help forward this movement that it may become national.

MR. R. HODGKIN (in reply).

With regard to the point raised about the distribution of the Poor Law funds, I cannot tell you how strongly I feel on that subject, I can conceive of nothing that would tend sooner to ruin our work. Though extremely anxious that we should co-operate with the Poor Law in every way we possibly can, I think it would be absolutely fatal for us to have the distribution of the funds given at present in outdoor relief. When we have understood our ideals,

when we have understood the value of personal service, then we may be in a position to distribute funds, but until then, I think it would be absolutely fatal to our movement.

THE REV. J. R. BAILEY (in reply).

What I said about the Central Fund does not refer to the large towns. In Manchester, for instance, it was quite unnecessary to have a central fund, but what are you to do, when you have not got any charitable institutions to fall back upon, when you come across a case of sickness and of poverty? What is the use of giving tracts to a man with an empty stomach? Until you have relieved the pressing want to a sick wife, or the hunger of children, you have no hold upon the moral nature of the people. Much has been said about "stand-bys," but is that civic? Nothing of the kind. You are destroying the civic character of your Guild if you are dependent upon a system of "stand-bys." Let the responsibility of helping the poor of your people rest upon the shoulders of the community, not upon the shoulders of individuals. Without some means of giving material help you cannot make a beginning, and as for starting to distribute money without trained workers, I say that people learn by their mistakes. Our mistakes have taught us wisdom, and so far from our wasting the money entrusted to us in Eccles, we have had the great joy of hearing time after time that, out of nine cases, seven are on their feet. Then you have got your leverage, then you have a right to go to those people to give your advice, but they can't *eat* your advice, or *clothe* themselves with your advice.

Sir John Kirk proposed, and F. Mitchell, Esq., of the Bradford Executive, seconded a vote of thanks to the Bishop of Ripon for presiding.

AFTERNOON SESSION.

SIR JOHN KIRK (Chairman.)

I want to express to you my pleasure at being present to-day, and my delight in listening to the speeches this morning given with so much thought, feeling, and care. It was my happy lot to be in association with Lord Shaftesbury in the old days. I think I may say that he represented the individualism of charity; but since those days we have grown more and more to feel that collectivism, co-ordination, and co-operation is the right thing in all our charitable work. We feel that we have got into a wider atmosphere; that we must link together the battalions of every sort, and seek to cover the whole ground. We recognise that the Guild of Help is the latest expression of that feeling, and we cannot but wish it every success.

There is another aspect of our gathering, and that is the general feeling that the time is ripe for crystalising what has already been done, and to go a step further. I hope that before we close this afternoon we shall come to some decision as to a central body to which we can look for assistance in the formation of new Guilds. It seems to me that there is an Association already in existence

that will meet our needs. In the British Institute of Social Service I have all along recognised just the very central body which would answer the purpose for developing these Guilds of Help. It was that which led me first of all to join the body, and I have been intimately connected with all the developments of the movement. We are coming to work in harmony with similar institutions in America, Germany, and Holland, and we are getting information from all these countries which will be most helpful to us. Therefore it seems to me that this British Institute is just the kind of centre that would be useful to us. It is unsectarian, non-political, and includes every form of social service, so that I may safely recommend to you an institution already in existence which will serve our purpose.

Principles of Raising and Administering Relief.

ALFRED W. WHITLEY, Hon. Sec. Citizens' Guild of Help, Halifax.

An old order is passing away, a new order has begun. A Guild of Help is of the new order. This could be illustrated in many ways, but in none is it more clearly seen than in the contrast between the former method, or lack of method, in an average town like Halifax, and the elaborate and efficient instrument which a carefully-worked Guild of Help affords in dealing with poverty. (I must of necessity frame my statements with my own town of Halifax in view, for I know it best.)

There are traditions as well as a spirit of kindliness and benevolence in our town from the side of those who are comfortable and prosperous. As you might surmise, it is of the kind that is melted and set flowing by the sight of misery, or by a piteous tale, rather than of that sterner sort that would be at pains to investigate before giving charity, lest by a certain slothfulness and choosing of the easier course, a premium should be set on untruthfulness.* Can you doubt what until recently was the result ?

Every winter as the dark days and rain and snow appeared, the remembrance of the hard life of the poor set flowing among those who enjoyed comfort and prosperity, a fountain of benevolence; and with equal certainty a number of those who were indeed poor, but many of whom were idle and liked the life of begging, appeared in an apparently woe-begone state at the doors of those who they thought would be softened by a piteous tale. And we (for why should I not confess and own myself one of them) argued thus with ourselves, "I know I ought to take the name and address and go at once, at whatever inconvenience, to see the home, lest it is all an imposture." But a hundred reasons surged up to the mind to excuse us from that disagreeable task : perhaps some of us could honestly plead that public engagements left us no time for any such self-imposed task. Then we argued : "After all, this person may be perfectly honest, and I could not forgive myself if I turned them away empty from the

* There was indeed a Charity Organisation Society, but the public never supported it nor strengthened its hands as they ought, so that house-to-house begging went on very considerably, and was evidently profitable.

door, while I have enough and to spare. They might at least have the benefit of the doubt."

Ah ! fatal reasoning, fatal step, when the help was given.

Then necessity drove us to think out a Guild of Help which should be thoroughgoing, and make imposture impossible. A very first principle was to be a thorough investigation in the home of the applicant, and certain specific and highly-important questions answered.

So our Guild of Help was evolved, and we were at once confronted with a question of first-rate importance : Are we to be a relief-giving Guild, or, are we to take the austere but reasonable attitude that other Guilds have taken of giving no doles, on the ground that they do no permanent good, and may do harm ?

Having decided that we would give relief, we were confronted with the double question which is the topic allotted to me in this day's discussion, viz., by what method to raise the money, and on what principles to distribute it.

First, then, as to the raising of the necessary money. The method which seemed to lie along the most natural and least artificial lines was to appeal to the householders of the town to stop absolutely giving alms at the house door, and make a rough calculation of what they had in a previous average winter or year given in a casual way, and place, or hold such a sum at the disposal of the Guild with perhaps a little addition, in view of the unavoidable expenses incurred in the working of a Guild. If, on the whole, under the old régime, the flow of unregulated charity met the need, it seemed reasonable to expect that the same flow, properly channelled and directed to the treasury of the Guild, would meet all needs.

There is at any given time, and in any given place, an equilibrium in human society, the resultant of all the forces at work. It seems desirable to disturb that equilibrium no more than may be necessary for the purpose in hand. Here then was one first principle—to take the existing charitable impulse as it stood, and make the best of that.

I said just now that householders were to be asked to " place, or hold at the disposal of the Guild " such a sum as they had been accustomed to give away in a casual way. This leads me to my second point.

Should we invite an ordinary conventional subscription-list, such as is so characteristic of the times in which we live ?

We thought not : we feared it would be somewhat demoralising to us, the workers, to know that we had a large fund on reservoir to draw from and that we should constantly be tempted to take the line of least resistance and vote relief out of such a fund. And we feared that certain of the poor, who are not modest in their demands, might say "We know that there exists such and such a fund : we are entitled to share in it : you have no right to stop us."

The alternative was the "stand-by" system. I will describe this briefly. A case having been visited, reported on to the District Committee and discussed by them, and a weekly sum for the next two weeks being requisitioned by them, if the Central Board, after scrutinising the case, approve and endorse the request of the District Committee, and if the latter have no local resources from which to draw, the Central Board through their Secretary send a printed letter to a suburban householder known or thought to be willing to aid the Guild's work, asking him to act as "stand-by" to so and so (name and full address given) by giving let us say 3/6 weekly for two weeks, viz., 7/-, this being the amount approved by the Central Board.

(In our first years working we generally recited briefly what these circumstances were and invited the "stand-by" to enter into a partnership with the Helper concerned and visit the home and get personally interested in the case.) Our theory was that it was better both for the recipient and giver that they should, if possible, be brought together. We had great faith in the value of the human contact.

Only a very few took advantage of our invitation to visit the cases they were helping through us. Perhaps the rest argued that they could fully trust the Guild.

The "stand-by" system has one or two drawbacks. Since relief is only granted for two weeks at a time and the application has then to be renewed, it entails by consequence the detail office work of sending out the "stand-by" appeal letter with much frequency. And we sometimes fear that the public who support us will find these appeals too irksome. Yet we have adhered to it because—as over against a subscription paid down and done with—we think it is good for the well-to-do to have these constant reminders that there is in our midst a poverty which after exhaustive inquiry ought in our opinion to be relieved.

But now to come to my third point in the raising of funds. There are those—chiefly business men—who say they cannot be bothered to buy a postal order for say 7/- each fortnight to send to us, but they are quite willing to put down £5 or £10 at the beginning of our winter's work.

We do well therefore to modify our system to meet the case of these. We have therefore an Emergency Fund into which we pass all such gifts. This is supplementary to the "stand-by" fund or method, and its theoretical relationship to the latter is, that if and when the "stand-by" resources run dry, we have the Emergency Fund to fall back on. As a matter of fact the public are so good to us that we never exhaust the patience of our "stand-bys," and the Emergency Fund remains available for paying for patients to go to Sanatoria and Convalescent Homes, or cases where a single special outlay on a case meets all the need. The Stand-by Method is reserved for cases which are likely to continue on the books for some weeks.

Administration Fund. A Guild is a large organisation, and compiles and preserves valuable local records. In a town of even moderate size its work calls for offices, and if possible a paid secretary, who gives his whole time to the work. This at once involves considerable expenses. For Halifax, a town of 107,000 people, we calculated that an administration fund of £300 would be necessary. The event has proved that we were about right. Now it required no small courage to ask some ten or twenty gentlemen to shoulder this burden. It is the few and not the many who are enlightened enough to see that if you make your organisation good and efficient it is worth paying for, and cheap in the long run. It is the many who do not see the force of paying for an office and secretary: they like every penny of what they give to go in the direct relief of poverty. Here comes in the opportunity for a little of worldly wisdom. You need to be very careful to whom you make your appeal to provide the administration fund. If you want £250 or £300, choose some twelve or fifteen men to whom you will go, who are likely to see your point of view; then you have still left a large untapped field to which you can go for the actual relief of your approved cases. I think it is true to experience that each town contains some few men of wide outlook and experience who know that efficiency is always worth paying for.

To sum up, then, our system requires these three funds: (1) the Stand-

by Fund, if it may be so called, for it is a fund *in posse* rather than *in esse*; (2) the Emergency Fund; (3) the Administration Fund.

A further word needs to be added about the stand-by fund. District Committees are advised not to overlook any sources of help which might be available as stand-bys in their own area: there might be, for instance, small tradesmen or employers who could not do much, but could do a little. And when the District Committee sends in a report and asks that relief be approved by the Central Board, they have to state whether they themselves will find the stand-by or whether they look to the Central Board to find it.

The Central Board regard suburban villadom chiefly as their field for this purpose. Sometimes a District Committee receives large donations from large employers whose works are situate in the area in which they work. What they thus have in excess of their own district's needs they make over to the Central Board for the common good.

As is perhaps known, we have schemes which are auxiliary to the main work of the Guild, such as a Men's Institute and allotment gardens; and for a time we had also a work-yard. Some capital outlay was necessary to give these a start; to provide this, donations were invited *ad hoc* and obtained.

Principles and Methods of Distributing Relief. Let me first of all assume that a case has been investigated and reported on by a Helper, discussed in District Committee, examined and endorsed with approval by the Central Board. Our working rules say that a grant shall only be asked for a fortnight, at least one visit must be made, and a report sent in between the first grant and asking for its renewal. Suppose, then, that a report and requisition for grant of, say, 3/6 a week for the next two weeks comes up to the Central Board and is approved. The Captain is notified by next post of the approval; if he has any money in hand—and a Captain generally has a floating balance of 10/- or more—he gives the Helper the needful sum, and the relief in kind is ordered or purchased by the latter.

At his own convenience during the week the Captain calls at the Central Office and is re-imbursed by the Secretary this and any other authorised sums which have been disbursed. Given a secretary accustomed to method and accuracy, there is no difficulty about this. But you will say, "Is there not inevitably some lapse of time before distress is relieved under such procedure? How do you get over that difficulty?" The answer is, "We have a rule, but we relax the rigidity of it according to circumstances." In our first year's working we had a fixed rule that, to meet the case of absolute destitution and distress, a Captain, and a Captain only, might take the responsibility of relieving then and there, and would be indemnified by the Central Board. Thus, if a Helper reported dire distress, he or she would go to see the Captain, and if his view of the urgency of the case coincided, he might relieve either with his own hand or through the Helper: this without waiting for the formal sanction of the Central Board, whose next ordinary session might be two days distant. The Central Board saw the need, in the first year, at any rate, of retaining an effective control. It seemed feasible to let this responsibility rest on any one of twenty-three Captains if errors of judgment were committed, but not any one of three hundred or more Helpers. In the second year's working, complaint was made that it was not reasonable to withhold from some Helpers, at any rate, the same discretion as was vested in the Captains. The case was quoted where under the rule a Helper might visit a case in a remote or inaccessible part, and finding a home wholly destitute of food or the means to provide it, was under obligation to tramp all the way back, hunt up the Captain, and

request him to make the long and inconvenient journey to get his own impressions, and either relieve or send the Helper back once more with authority to relieve.

The Central Board and Captains met in conference to discuss the whole question. The rule as it stood was admittedly good and largely necessary: but the grievance was a real one. Eventually it was decided that any Captain might delegate to any Helper in whose judgment he had entire confidence the power of relieving at sight so to speak, but that it should rest with the Captain whether he would retain in his own hands this right or delegate it to one or two of his more experienced Helpers. The point is that the Central Board still held the Captain and the Captain only responsible for any error of judgment. In such a way the rigidity of our rule was relaxed and the system made a little more flexible. The Captains had every reason for their credit's sake, to act with caution. Some of the Captains said they should take advantage of the relaxation of rule thus conceded, others said they should still retain the authority in their own hands alone. Thus in an ordinary non-urgent case the routine is a visit by the Helper and a written report, part of which is answers to specific scheduled questions and part general impressions of the home, the family, and any other salient points. This comes before the whole District Committee at its next session, and is debated. In some cases the Helper recommends what should be done for the case, and the Committee after discussion either endorse or amend this, and then send it up to the Central Board.* The latter meet twice a week, Tuesdays and Fridays, and go over all the cases thus sent up, and they in turn either endorse the recommendation as sent up, or suggest a better way. Their decision is communicated by post forthwith to the Captain concerned, so there is no long delay.

We take the view that even if a mistake should be made in a first donation of relief on supposed urgency, before the mistake is likely to be repeated, a written Report will have gone before both the District Committee and the Central Board, and if "the case" is somewhat of a fraud it is quite likely that some member of either the Committee or the Board may from private sources have some essential information about the case which throws much needed light upon it. With this sateguard, we feel that we need not be too much afraid of running some risk of mistakes.

Now what guiding principle underlies all this? In the first place the principle that it is well that your Helpers should run the risk of making some mistakes, for only so will they profit by their mistakes and become more cautious and valuable as Helpers.

Sooner or later everything gets back to the personality and efficiency of the Helper, and the sooner you can build them up in those qualities which make the really good Helper, the better for your Guild. And one way is to give them as much practice as possible.

What most of our cases need is contact with some strong, helpful personality. The material relief given opens the door, so to speak, and gives the Helper a footing in the home which he or she will utilise to the full, just in proportion as he or she is a good or indifferent Helper.

There arises now an interesting point: should the relief be always given in kind? It is desirable in perhaps nine cases out of ten that it should be in kind. But every now and then there comes along a case of say a widow or two spinster sisters fallen on bad times but who have known better days

*Sometimes in perplexing cases they make no recommendation, but ask the Central Board to advise what is best to be done.

and have a blameless record. It seems almost an indignity to take or send the relief in kind because of what it implies ; such can be trusted not to abuse a money grant and may very likely expend it to better advantage than the Helper herself, for hardship teaches how to make every penny go a long way. And it is not to be supposed there is not some delicacy of feeling ; it is always assumed that your Helper will have the tact and good sense.

A further point arises in the case of relief in kind : is it best to buy the goods and pay for them then and there, or to give "the case" a written order on a grocer ?

In our Guild this is left at the option of the Captain. One or two employ the written order system, keeping a duplicate or counterfoil of the orders given, but the majority do not. Grocers are sometimes dilatory in sending in their notes, and it is something of an inconvenience to carry out the necessary account keeping. Where relief in kind is to be given, the Helper will, according to circumstances, do well to consult with the mother in the home as to what is most needed, and, if she is trustworthy, as to the prices which are prevalent in the locality. Helpers and Captains will buy sometimes at one shop and sometimes at another, otherwise jealousies and a sense of unfairness are caused to arise.

It need hardly be said that a good and energetic Captain will keep himself informed of all his Helpers' cases, will visit them at least once himself and have and hold his own opinion about them.

On what Scale should Relief be given ? What constitutes poverty ? what degree of need shall qualify for the Guild's help ? Every Guild will, if it be a relief-giving Guild, form a rough and ready test of its own. If for instance the family income from all sources is not equal to 3/- per head per week, it may be a good case for the Guild to help. And what maximum income should be considered as making any case disqualified ? A very large number of cases settle themselves automatically from the fact that the income is very decidedly below the 3/- limit—is in fact practically nil. But when the income is well over the limit, a very "nice" question arises. It does not necessarily follow that they ought to be disqualified : many things have to be taken into account, the style and standard of living that the family have been accustomed to may properly be taken into account. It is no part of our policy to withhold until they have sold up part of a fairly well furnished home and sunk in position, before regarding them as qualified.

Now as to the scale on which relief should be given : Your policy must again have some flexibility in it as is indicated by what I have just said. But there are considerations which impose limits. A Central Board which has revision of the cases in all the Districts, and has therefore, at any given time, a good bird's-eye view of the poverty actual, and likely to arise, and having regard to the resources which it can hope to command, and remembering after all that these are not unlimited, will go cautiously, and try to match the resources to the expected need, and fix the scale fairly low : not that it would not fain give a much more adequate relief if its members had only their own personal inclination to consult. But they have to remember that with many of these people whom they help, poverty is a chronic state of things—they are inured to it, and therefore it is not the hardship which a tender-hearted Helper, in an early stage of experience, is apt to suppose.

And it would serve no good purpose to put such people in clover all at once. It would spoil them, and it might be a level which you could not sustain, and to have to reduce the scale would be like an ignominious confession of error of judgment. And then it has to be remembered that

there is a whole stratum of semi-poverty just above these, of people who are managing as well as they can on very straightened means, but who are too proud and independent to ask the Guild's help, or take it if it was offered. It would never do to make things too soft for people who had perhaps less of such a spirit of independence and self-respect. In general it may be said that a sensitiveness to the fitness of things guides us right in these matters.* The value of the control of a Central Board is that surveying as it does the whole field, it can regulate and preserve a fairly uniform standard throughout all the districts.

The system of Divisional Heads should be able to accomplish this almost as well, provided that the Head takes his position seriously, and is in close working touch with his Captains, and confers from time to time with the other Divisional Heads.

Landlords and Arrears of Rent. In very many cases the immediate need arises from the fact that the people are behindhand with rent, and the landlord is putting pressure on. What is to be done in such circumstances? We make a special point of trying to prevent homes from being sold up. Ought we to pay the arrears, and so save the situation? That would be the easiest solution and almost as certainly the wrong one. If you once begin paying arrears of rent, you have opened a door that you will never be able to shut. You might as well pour water into a sieve. No, the best service the Guild can render is to go and interview the landlord, and say in effect, "Look here, if you will stay your hand, we are minded to try and help these people on to their feet; you will be no worse off, because, if we succeed, you will get at least part of your arrears, and it cannot be any satisfaction to you to sell them up in pounds worth of furniture to get a few shillings." Now very often landlords will listen to pleading, and give time; then the Guild bestirs itself, through the Helper, to get the man work and set him on his feet: Meanwhile it helps with a small weekly grant to keep the family in physical efficiency at any rate. In some circumstances, and with some landlords it may be better to deal otherwise, for instance, to offer the landlord cash down if he will settle all arrears at half the amount, and treat this advance as a loan from the Guild to the person in distress.

But loans to "cases" ought to be very rare exceptions indeed. Sometimes it may be best to pay the fifty per cent. composition, and write it off as out and out expenditure. I think landlords of this class of property are a longsuffering race, and it is not necessary to think everything bad of them. On the other hand, it is often a surprise to find that slum property, or very poor property, is owned by people of good family who live out of the town, and employ a paid rent collector and probably never see their tenants themselves.

On the whole, I see no reason why a Guilds should not use its strength and influence to drive a bargain with landlorld, on behalf of those whom it befriends. But at the same time it is bound to see to it that those whom it helps treat their obligations as debts of honour, and it must severely discountenance anything like a "moonlight flitting."

* In our second year's working we raised the scale of relief somewhat, because we had gained greatly in experience meanwhile, and eliminated a great many of the undeserving. Regard must always be had to what the Board of Guardians are doing. It is a sound principle not to give any relief to a case which the Guardians are dealing with, unless in the form of clothes, or possibly coal. If the Guardians' scale of relief is inadequate, and it often is (though we have only to put ourselves in their place to appreciate their difficulty), the best way is to make representations to them, and plead for an increase of scale of relief. Our experience is that they receive our requests with courtesy and consideration.

Discussion.

MRS. JACOB MOSER (Bradford Guild Executive).

I FEEL that I have a most difficult task in following Mr. Whitley, who has given us such an able, sympathetic, and suggestive paper on "the methods of raising funds and administering relief." But as I have to open the discussion, I will not refer to those many points on which we are in perfect accord, but speak of those about which some of us hold different views.

There are two points in which the Bradford system differs essentionally from that of Halifax, and the time at my disposal compels me to confine my remarks to those two. The differences are :—

1. That for *relief* purposes we have no central or emergency fund; and
2. For *administrative* purposes we have aimed at and secured complete decentralisation.

1. When Mr. Whitley spoke of some Guilds as being relief-giving Guilds, and others as taking the austere attitude of giving no doles, I apprehend that he meant, not that some Guilds give no relief, but that there is no relief fund. In Bradford there is no relief fund. When relief is needed it is secured from existing charitable agencies as far as they provide for special cases, and, failing that, a benevolent person is appealed to by the Helper, after consultation and approval by the District Head. In this way a great deal of relief is obtained and given through the medium of the Guild, and we recognise the necessity for it, but we consider the special work of the Guild to be the sending of the friendly visitor or Helper, who will take encouragement, advice, and sympathy to those in need whilst helping to find resources within the family and to promote permanent improvement. From whatever public authority or charitable agency material relief may be obtained, the Guild Helper still continues to care for and supervise the case, and even when all a Helper's plans and hopes are fulfilled and the family is free from trouble or anxiety, we find the friendly intercourse continues. The need for *material* relief appears to be the primary qualification for Guild Help in Halifax. In Bradford the need for any kind of betterment justifies its being a Guild case, even when this may only mean encouragement, intercession or advice.

The reasons that induced us in Bradford to avoid the usual course of collecting subscriptions for a relief fund were numerous. Some of its dangers Mr. Whitley has referred to. It was feared that, with a central fund to dip into, Helpers brought face to face with poverty would take the line of least resistance and apply for immediate relief, and having overcome the urgency and relieved the immediate need, as well as their own feelings, the necessity for more thorough and constructive helpfulness would be easily postponed. We also thought the effect on the general public would be much more far-reaching in its consequences if instead of giving an annual subscription the generous donor were appealed to for the individual case, and learnt from the Helper the need that had to

be met. Subscribers to charitable funds receive their annual reports, in which what is being done looms large, and what is undone remains comparatively unknown. Each institution naturally makes the most of all it is doing, and gives the subscriber a sense of satisfaction instead of a realisation of the needs left untouched. One of the objects of the Guild is to try to give this knowledge in a way that no other method hitherto adopted has achieved. By asking for and procuring the material relief individually, the Helper conveys to a larger and larger circle the knowledge he is gaining daily of the condition and needs of the poor. We believe that in this way public opinion can be educated and a social conscience awakened. We feared that if we had a central relief fund and stand-by funds, as was the case in Halifax, the easiest course would be the usual one, and the central fund would be the one most frequently made use of. These fears do not seem to be groundless, as I find from the last report of the Halifax Guild that they have decided to abolish all but the central relief fund.

2. In our administration we have Decentralisation. That means that the case-work is entirely in the hands of the District Committees. I should like to repeat what Mr. Whitley says about the Helper, because I so strongly agree with him that Helpers should run the risk of making some mistakes and profit by the experience. Mr. Whitley says :—

> "Sooner or later everything gets back to the personality and efficiency of the Helper, and the sooner you can build them up in those qualities which make the really good Helper, the better for your Guild. And one way is to give them as much practice as possible."

Exactly; and add to practice as much responsibility as possible. This can only be secured by decentralisation. If the responsibility of giving or withholding relief is taken away from the District Committee and Helper, the loss of responsibility and initiative by them will be greater in my opinion than the harm done by possible mistakes when the case is first dealt with. There is another drawback when the Central Committee decides about relief, and that is, the lifelessness of an application for relief without the presence of the Helper who knows the case. No case book, however well written up, can give the circumstances with that vitality and human insight which is only possible when the friendly visitor who knows the case describes it; and the decision of such a Committee must therefore be to some extent perfunctory, and lose the individuality of treatment which should be the foundation of any really constructive helpfulness.

Then again the granting of relief by a central authority necessitates more or less hard and fast rules and a scale of relief that will necessarily be regulated by the state of the funds to be disposed of and not by the particular needs of each case. But when Helpers are left to secure for each of their cases individually the material relief that is needed, it seems much more likely to be adequate than under the usual methods adopted.

We have in Bradford no hard and fast rule with regard to the question as to whether relief should be in money or in kind, and if in kind whether by order on a shop, but we deprecate the giving of money. Helpers are advised to try to influence the wife and mother in her choice of food, and try and teach her the use of

economical and nourishing foodstuffs. I believe the practice usually is that the Helpers buy the food and take it themselves to the family in need. This has the undoubted advantage over the giving of an order on a shop that it is less humiliating and avoids publicity. The practice of interviewing landlords and securing time leniency for tenants in arrears is frequently resorted to by Helpers, but the payment of arrears of rent by Guild workers is only considered advisable in very exceptional cases.

Whilst securing decentralisation we do not lose sight of the necessity for central control and close relationship with the central authority. All District Committee meetings, held fortnightly as a rule, are attended by the Chairman or Deputy-Chairman of the Division, who are members of the Executive. In this way uniformity in the principles underlying the work is safeguarded, and methods that are considered unwise can be checked. The case books containing such information as the Helper has gained, a record of all visits and all the Helper has done, with the decisions of the District Committee, are sent to the Central Office the day after the Committee has met, and duplicates are made giving the Central Office a complete record of all that is going on. When relief is to be procured and it is found necessary to verify statements of wages or income, and no one on the District Committee has reliable knowledge on the subject, the Central Office staff secures this information. Also applications for relief from the C.O.S., and information from guardians, education authority and C.O.S. is obtained through the Central Office. In this way close co-operation between the centre and its branches is maintained.

But if the administering of material relief were always referred to the central authority, it seems to me that it would tend to become the chief business of the Guild, whereas the granting of relief is but one small aspect of its work. It belongs to our age, in charity as well as in medical science, that causes not symptoms must be treated; and the Executive of the Bradford Guild is trying through co-operation with public bodies and other charitable agencies to deal with some of these causes. A separate organisation for land-settlement for a few unemployed has been formed; a sub-committee of the Guild is dealing with the question of slum property; another works with the health authorities in their efforts to reduce infantile mortality. Representatives of the Guild Executive sit on the Distress Committee, the relief sections of the Board of Guardians, and attend the monthly meetings of the C.O.S.; and arrangements have been made so that the after care of consumptives and the supervision of infants under a year old are being entrusted by the public authorities to Guild workers. As one writer says—"Social knowledge impels of necessity to much doing of many sorts, and positive constructive forces must be called in for the achievement of the real social end."

REV J. L. BROOKS (late Director of Lingfield Colony).

THERE are one or two things that have not been said, and I should like to refer to a point raised by Dr. Moore, and to point out that the reason why people are submerged is not only because they are lacking in mental equipment. I think there is no doubt that there

are at least three other causes—there is certainly sickness, there is certainly unemployment, and most assuredly there is drink.

Another thing I want to say is that education and co-operation are our chief needs in this work: education not only of the poor, but the education of the Helper; and the education of the Helper should not be wholly at the expense of the poor. I know very well that some people, if they do not make mistakes, do not make anything. But the mistakes should not be made too much the subjects of inquiry of the poor. There is a tendency just now to make inquiries; there is the Education inquiry, the Poor Law inquiry, the Tuberculosis inquiry, and it seems to me a great shame to have the poor practised upon to educate the Helpers. I think that some of the records that have been made by other people should be taken by the Civic Guild as their guide. For instance, I understand that in a large majority of cases where there is consumption there is also poverty, and that poverty needs assistance. Therefore, if we had a larger amount of co-operation in these things with the other Boards that are established, we should not only save a great deal of time, but also a great deal of pain to the poor.

MR. A. HOLDEN BYLES, B.A.

I INTERVENE at this point because I am afraid that what was said by Mr. Bailey at the close of the morning Conference may tend to obscure the real point at issue with regard to the giving of material help through the Guilds. With regard to the question of a Central Fund I speak as a convert. My earlier German experience made me conclude that a Central Fund was necessary. I found, however, that Bradford was working without one, and after a talk with Mrs. Moser I became converted. But the absence of a Central Fund does not imply that no material aid is to be given under any circumstances. Not even its strongest opponents would object to the giving of such material aid as spectacles or medical requirements. Everyone, I imagine, would recognise that there are cases of emergency when some money or some gift in kind must be supplied at the moment, but what I am not prepared to accept is the statement of Mr. Bailey that you need to give some money in order to get a lever for your moral influence. My impression is that directly you begin to dole out money you run a serious danger of losing your moral influence over a man, and I would go further and say that until some moral influence has been gained it is seldom wise to give the money. What is needed in our Guilds of Help is that apostolic courage that could say to a beggar—"Silver and gold have I none, but such as I have give I unto thee"; but, coupled with this, there must be the apostolic devotion to the nobler service. Again, I cannot at all agree with Mr. Bailey's objection to "Stand-bys" because they are not civic. Why is it less civic to give money to help individual cases than to give money to a Central Fund? I hope the feeling of this meeting will be against the establishment of any such Central Fund as will tempt our Helpers to take the line of least resistance, and adopt the ready expedient of a dole, instead of patiently grappling with the difficulties, in order to find a way to independence and self-reliance.

MRS. MARY HIGGS (Oldham).

THERE is one thing that is borne in upon my mind by this Conference more than anything else, and that is a real anxiety for a science of civic life. It seems to me that all the various things that have been said this morning are true as affirmations, and, as was said from the chair this morning, no one else can give a negation with regard to anyone else's experience. It seems to me that the question whether there should be a Central Fund in a particular town must depend entirely upon the town. In a town like Harrogate there must necessarily be a large number of "Stand-bys," whereas in Oldham we might find it difficult to get a sufficient number of "Stand-bys." Therefore the question must depend on the respective town, and I am going to make a plea that you will each of you in connection with your own town Guild of Help take up the scheme which was outlined in the October number of *Progress* for the particular town to which you belong. I am myself going to try for this in Oldham. My own personal position is that I have had to take hold of a C.O.S., and I am endeavouring to shape it into the form of the Guild of Help. In order to do this I recognise that I must personally visit and speak to the co-operative societies of our town and the various literary guilds, and so forth, and try to leaven the whole town with the Elberfield ideal. I recognise also that it is absolutely necessary in connection with each town to raise up a *skilled* Guild of Help. In some cases this may be possible by the uniting together of trained secretarial workers with the amateur work of the Helpers. There are all kinds of charities in our different English towns, but the problems are the same, our methods of getting to those problems are the same, but we each have to personally study what those methods are, and to apply them in our own town. One thing I desire more than anything else is to see arising all over our country, in small towns and large, a real burning desire to acquaint ourselves with local problems and to apply to these problems the already definitely ascertained methods of relief.

The future of the Guild: How to give it permanence and authority.

WALTER MILLEDGE, Secretary, Bradford City Guild of Help.

The future of the Guild of Help with which we are chiefly concerned is that future which it is in our own power to shape. It is pleasant and not always unprofitable to build castles in the air; but for practical purposes the immediate future is our proper concern.

We are in the position of a young man serving his apprenticeship with a knowledge that when he has passed through the shops and is qualified, both capital and influence may be offered him by any of his prosperous relatives. His duty for the moment lies in mastering the rudiments of his trade, in acquiring habits of thoroughness and precision which will fit him for the responsibilites of manhood.

The Guild of Help is young, and we believe it has all the vigour and promiseof youth. The outlook is bright, each day shows a wider horizon as legislative and administrative changes follow one another. The Feeding of Necessitous Children, the compulsory Notification of Births, the Medical Inspection of School Children, are measures which give extraordinary promise for the future. Old Age Pensions are in view, and more remotely comes the murmur of the discussions of the Royal Commissioners on Poor Law, whose findings are awaited with so much interest and anxiety.

I believe that every change in constitution or administration will add to the wide field of opportunity for voluntary work. But the future of the Guild is in the hands of Guild Workers, and it is rather from within than from without, that the promise of permanence and authority must be shown. From this point of view the future of the Guild depends largely upon three things :—

1. The perfecting of our own internal organisation : because efficiency is the best guarantee of permanence, and the only real justification for authority.

2. A closer association and co-operation with public bodies and charitable agencies : because being staffed by specialists they can make our efforts effectual and can appreciate the value of intelligent work.

3. Our success in sustaining the impulse and in cherishing the spirit, which is, to use a theological term, the sanction of our work.

1. If our work is to be efficient, there must be, on the one hand, perfec- supervision and control by the Central Authority, with an entire decent tralisation of responsibility in regard to cases ; the efficiency of the Central Office and of the Helper are mutually dependent.

The Central Office of the future will be properly staffed, and it may be laid down as a general principle that no Guild of Help will be without at least one paid worker, whose whole time will be engaged. A large part of the Central Office work may be done by voluntary assistants, but certain duties

cannot be delegated to them. In a large city there will be the paid General Secretary with full responsibility, acting under the direction of the Executive Committee and carrying out the instructions of the various sub-committees, for all of which he will act as clerk. He will work in close relationship with the various public officials, and will be concerned chiefly with questions of general policy and administration, adjusting co-operation and securing uniformity. He will have no responsibilty for case work or for details of district organisation, acting merely as a reference in cases of difficulty.

There will be a paid Organising Secretary, who will be responsible for the supervision of the local committees and for the scrutiny of their case work, who will also assist in building up the weaker district committees, and in dealing with difficult cases.

It should be said that no district committee will deal with more than twenty-five cases; if more arise the area will be sub-divided. The districts will be grouped in tens, and the Central Authority will provide for each group of ten districts a divisional secretary or supervisor, either paid or voluntary. These supervisors will work with the Organising Secretary, and no district committee will hold more than two consecutive meetings unattended by one of these officials.

Thus complete supervision will be secured, workers will be trained and advised, and cases will be critically watched. There will be at least two other members of the regular office staff engaged in correspondence and registration, of whom one may be voluntary; and the remainder of the clerical work will be undertaken by voluntary writers attending from day to day. The Central Office staff will be entirely engaged in organisation and registration, and will give no active assistance in visiting cases or in providing relief of any description.

On the other hand the local committees will be real nurseries for fresh workers, for the District Heads will realise that their main function is to train the Helpers. The responsibility for decisions will not rest with District Heads to the extent which is now the case, but will be shared more fully by the district committees. Nearly every case will be assigned to a lady Helper and will be visited by a male Helper as occasion may arise. More men will be found on the committees in consequence of the altered demands made upon them, and the discussions will gain in importance and usefulness. The District Heads having all served as Helpers will have proper training, and will secure adequate local support both moral and material for their Helpers.

The future Guild will be businesslike and scientific in method and increasing in efficiency, it will grow in authority and stability.

2. In all growth the inner vital germ is of the first importance, but development depends also on externals, and this is true of the Guild of Help. In large centres especially it is dependent upon other agencies for its full development.

These agencies may be roughly classified as municipal or civic, and charitable, and with both there should be close association and co-operation. Here again we hold that the soundest basis for co-operation is good case work, the practical worker readily securing the help he needs.

We have to recognise that the state is slowly assuming responsibilities, which have hitherto been voluntarily and very partially undertaken by philanthropic agencies. The result, however, will be to broaden the outlook for the philanthropist, and to enlarge his opportunities for constructive

work. It is evident, therefore, that co-operation with the civic authorities must engage the larger share of our attention, important as it may be to co-ordinate private or voluntary effort.

Here we may be justified in some speculation in regard to the future relations of the Guild with the municipality. That they will be of the closest description is shown by the examination of a single branch of recent legislation, *i.e.*, Medical Inspection of School Children. In an important memorandum issued by the Board of Education to Local Authorities, it is clearly pointed out that when all the provisions of the Act are intelligently carried out by the Local Authority : "The scheme will be sadly incomplete and deficient unless it is supplemented by systematic supervision of the personal and home life of the child."

The same pronouncement may be made in regard to Compulsory Notification of Births. More constant and individual attention is needed in many cases than the monthly visit of the Health Inspector provides. In other directions we find the same thing ; inspection will do much, but inspection followed by after care will do more.

The co-operation of the Guild in regard to certain departments will be dependent on the request of the officials : The Health visitors notifying cases of infant care, overcrowding, or filth, the School Medical Officer cases where home treatment is needed, and so on. But, in the case of Poor Law administration there will be a closer connection ; each Relief Committee will be attended by the Guild Supervisor for that area, who will have all the privileges of membership, without the power to vote. Suitable cases for visitation will be noted, and suitable representations made when necessary. The Relieving Officer, now chosen for a high standard of qualification, will assist the District Head by advice and suggestion, and all cases discharged from the Union Infirmary, the Lying-in Ward, or the House, will be notified to the Guild for after care.

The administration of public relief in its various forms, and by the various authorities, such as the Poor Law, Education, and Distress Committees, or whatever may replace any one of them, will necessitate the adoption of some common definition of areas into which the city will be divided; and this will facilitate co-operation, both between officials of different departments, and voluntary workers.

The investigation which is necessary for the administration of the various forms of relief will no longer be made by independent inquiry agents, but will all pass through one agency and the records will be deposited in one bureau ; by a simple arrangement with the voluntary societies, their enquiries will be made by the same agency. This, while in no way relieving the Helper of his responsibility, will obviate the necessity for providing machinery for the verification of wages, etc., at the Central Office of the Guild.

It is most probable that in the near future the administrative expenses of the Guild of Help will be provided from public funds, relief being still raised by voluntary effort.

There will of course be some arrangement by which public bodies will be represented on the Executive Committee, but the main body of the Executive will still be elected from Guild workers.

The mere fact that the Guild is supported by public money will give it a status in its relations with civic administration which has hitherto been lacking, and the various authorities may be expected to make increasing claims upon the Guild for assistance, as its proper functions are recognised.

The Guild of Help will not absorb other charitable agencies nor interfere with their management in any way. A Central Charities Board really representative of the voluntary agencies of the city and consequently of an influential description will meet regularly to discuss not only the finance but the specific work of each society; on this Board the Guild of Help will be duly represented among other charitable agencies. In one direction, however, it will act as a centre for all voluntary activity, inasmuch as the register of all cases assisted from voluntary sources will be kept by the Guild. No other agency will employ as many workers or be visiting an equal number of homes, and it will be the most suitable depository for information. The real co-operation of civic and charitable agencies, which is here suggested, can be gained alone by intelligent and sympathetic workers doing thoroughly efficient work.

3. Finally, the future of the Guild depends upon the spirit by which it is animated. The history of human endeavour is strewn with examples of great movements born of the truest impulses of humanity, but doomed to shrink into lifeless husks as the spirit fled.

Organisation, method, civic recognition, are but as dry bones without the vivifying principle of personal love and devotion.

Can this be sustained? The thoughtful Helper is assailed on either hand by outside criticism and by his own misgivings. The individualist assures him that nothing will alter human nature and points to the vices of the poor, the revolutionary socialist laughs at his devotion, and asks if he would empty the sea with a bucket; disappointing experiences incline him alternately to one view or the other. The Helper of the future will not be free from these misgivings, but in one direction he will have no uncertainty; his best efforts will be directed to the care and influence of the so-called "undeserving," for he will be possessed by the conviction that even in the most degraded there remain some traces of divinity.

With clear perception of the difficulties he still will turn with dogged perseverance to do "the next thing." For in the future the spirit of the whole Guild will sustain each worker, and wherever two or three Helpers are met together there will be occasion for encouragement and joy.

Discussion.

MR. A. HOLDEN BYLES, B.A. (Editor of *Progress*).

We are attempting to-day in four hours to tackle a subject that requires at least four days. The more I look into it, the more I am impressed with its vastness. Every year I spend two or three months in Germany, putting myself into contact with the Heads of the Poor Administration Boards, attending the various central and district meetings, discussing the various problems with their workers, and each visit only opens up to me fresh vistas of unexplored possibilities. To-day we can but touch the fringe of a great question. The part of it now before us is the Future and Permanence of the Guilds. Mr. Milledge has dealt with the former and treated us to a beautiful dream of a perfected organisation; but as I am told that the real strength of the British Navy lies, not so much in her "Dreadnoughts" as in her bluejackets, I propose to dismiss the organisation and speak of the workers,

inquiring what qualifications are necessary in them to ensure permanence. Three seem to me the most important—Efficiency, Interest, and Devotion.

(1) Ensure Efficiency.—I do not at all agree with Mr. Hodgkin that "a thousand wise and well-trained Helpers would be worse than a thousand untrained," lest each should be tempted "to carry out his own ideas of social reform in his own way." All such vagaries would be effectively controlled by the District Meeting. Training is the first requisite, and at present the means of obtaining it are small. Those who live in Liverpool can attend the excellent course provided by its University, but for others some other means must be found to give them a knowledge, not merely of the particular poverty problem with which a particular Helper may be dealing with at a particular moment, but with the whole problem of poverty so far as this is possible, and of the methods being pursued to solve the various phases of that problem in our own and other countries. Halifax has recognised this, and has acted wisely in placing a copy of *Progress* in the hands of each of its workers. Without unduly exalting the merits of that magazine, I think I may fairly say that there is no other which ever attempts to present such a bird's-eye picture of the efforts now being made in all parts of the world to deal with the various problems of poverty. But, whether by this means or by some other, if the efficiency of our workers is to be secured, they must be enabled to look at some of the many sides of the problems at which they are working, and acquaint themselves with some of the methods which others are employing to solve them.

(2) Sustain Intererst.—The *sustaining* of this interest is the crux of the whole question. A new philanthropic movement with such high ideals may be relied upon to awaken sufficient enthusiasm to enrol an army of volunteers, but something more than that is needed to keep those volunteers steadily working in the trenches when the novelty has worn off and the glamour has departed. In Germany this difficulty is not met with to the same degree. It is a civic movement, and that civic sense, so much stronger in Germany than in England, will always sustain interest. Every Captain and every Helper receives the Mayor's *Handschlag* (Hand grip) and is sent forth to serve his fellow citizens, conscious of civic authority, clothed with civic dignity, supported by civic funds and aided by the civic police. This we have not, and at present cannot have, but we must get as near to it as we can.

But to deal with the facts of our own case; how can we sustain the interest and enthusiasm of our workers so as to ensure the permanence of our movement and falsify Miss Sutter's gloomy prediction, that "it is foredoomed to failure"? What seems to me the most important is to make the opportunities for showing that interest as wide and varied as possible. It is here that the true Elberfeld system will help us. Each town is divided, not only into Districts but into *Sub-districts,* and each Helper has his allotted beat—it may be a street, or only half a street, or several streets, according to the character of the population—for that beat he is responsible. He must make himself acquainted with the conditions under which the people are living, and with the causes which are tending to poverty. He enters into friendly conversation with

health and district visitors, with the school attendance officer, the minister or clergymen working in the district, and in that way finds out not merely some actual case of poverty needing immediate relief, but what is perhaps even more important, cases where poverty is threatening, and where it may be staved off by a friendly hand. We must not lose sight of the fact that the main purpose of our Guilds of Help is preventive, we want to step in before the evil has become acute. We want also to discover the cases of real suffering which would never be reported—the cases of those whose sufferings are too sacred to be confessed. I do not see how this is to be done effectively on the plan adopted by some of our Guilds of sending Helpers to individual and isolated cases, and I fear also that this—the mere work of the ordinary district or C.O.S. visitor—will not be sufficient to sustain the interest necessary to ensure the permanence of our movement. Widen the sphere of the worker's activities and the objects of his care, and the greater the number of those objects the stronger and more permanent will be the interest awakened.

(3) Inspire Devotion.—The Bishop told us this morning that love for one's neighbour must be with both mind and heart; so must it be here—there must be devotion of mind and heart. On this I will content myself with two quotations. There must be devotion of *mind;*

"I gave a beggar from my little store
Of well-earned gold. He spent the shining ore
And came again, and yet again, as cold and hungry as before.
I gave a *thought,* and through that thought of mine
He finds himself a man; supreme, divine,
Bold, clothed, and crowned with blessings manifold, and now he begs no more."

But there must be also devotion of the *heart.*

It was said of Charles Kingsley, by one of his most intimate friends, that "he not only cared for the poor and would do anything to help them. There was more than this: there was in him a simple, delicate, deep respect for the poor; a positive looking up to them for His dear sake, who for their sakes became poor; for the good he saw in them, for the still greater good he hoped to see, and that he strove that he might see in them."

Let us secure these three—Efficiency, Interest, and Devotion, and we shall secure the permanence of the Guild of Help movement.

REV. H. BIDDELL (Nottingham).

Mr. Milledge's paper dealt with the movement itself, but I think that this, the first Conference on this subject, ought not to pass without some outlook to the immediate future. In our work at Nottingham we have been brought into contact with the movement all over the country, and we have seen these Guilds springing up all along the line, and information is constantly being asked for, and the question arises "How shall we form a new Guild?" Now what I want to urge upon you is, that if possible, we should soon take some steps to consolidate the movement by bringing about some form of Federation. From many things we have heard this afternoon, we want to encourage elasticity, and we do

not yet know in what way it is best to grow. We also want—at any rate those who have followed this movement closely—to see that the great principles upon which it is formed shall be established in the different towns, and it seems to me that in the British Institute of Social Service, which has called us together this afternoon, there is a possibility of a temporary federation, which shall not only give information, but also help to establish Guilds in other towns. I hope that some of the members here may be able to tell us in what way my idea could be possibly carried out. I think (as Mr. Byles has told us) the magazine *Progress* shows one way, and I imagine it to be possible for each Guild to be guided in its action by the experience of the British Institute of Social Service. But I would throw out a suggestion to the secretaries, that they should see if they cannot form some sort of unity, some temporary union, which will give considerable prominence to the whole movement. I hope we shall all go back to our various districts filled with new hope, and try to carry out the two great principles on which this movement is based—first, to collect all the forces in the city to "bear one another's burdens," and then so to reform the individual that every man shall be able to "bear his own burden."

MRS. RAFFLES BULLEY (Wallasey Guild).

Mr. Milledge has been considering in his paper the question of the permanence of our Guilds. It seems to me that we shall only endure if we stand for a big enough idea, and if we do the work which our time needs. The idea we stand for is that of breaking down the barriers of society. We send missionaries to India to break down the caste system there; we are the missionaries to break it down in England. We have to get at our common humanity. We still talk of the poor as if they were a different race from the rich. We must stop saying, or allowing others to say, "The poor are lazy, the poor are idle, the poor drink and bet." The most we may say is that "John Smith is lazy," or "I know Mary Brown to drink," and we can easily match these people with an idle rich man, or by one who has crossed the Atlantic with us, and spent much time drinking whisky and gambling at cards. When I hear people talk of the poor I often think of Shylock's words, and alter the word "Jew" to "poor man," and find myself saying "fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter"—and, we may add "fathered by the same God," as the rich man. We must cease saying "I cannot visit because I have nothing in common with the poor." Nothing in common! We have everything that really matters in common. What are our social differences of habit and manner and costume compared with the humanities which we have in common? Life, the joy of existence, love, the virtues, the vices, sorrow, health! We stand for friendship. If a woman has found that great thing—a friend—and been helped and set upon her feet, we need not be so terrified at having helped her with money. Bring it all back to our own friendships, for that is the test we must use; if we have money and our friend has not, and we send his boy to

school we don't make him sit down in a chair in front of us and say, "Now, if you had saved since you were twenty-one, could you have paid that bill yourself?" Our friend who has been brought into happiness or goodness—the woman I was alluding to—will not stop to consider whether your gift came out of your own pocket, of a Central Fund, or a "stand-by," all she knows is that she is happy through our friendship. Perhaps—I speak to woman workers—she may come up to you and give you a kiss—it has been done—and you receive it proudly as a great reward. As friends of the poor we have to notice such things as are stated in the *Engineer,* that it is absolutely necessary that there should at least be 2 per cent. of unemployed, or contracts must cease. Necessary to have unemployment with its attendant misery! Then what are we going to do with these useful and necessary people? Must we not keep them fed and housed, as we keep our soldiers and sailors because they are necessary to England? These things must be thought out. We shall only last as Guilds if we do our work well and fill a need.

MR. MILLEDGE (in reply).

I SHOULD like again to emphasise the point of view from which I have discussed the future of the Guild. I am sure this Conference will be an inspiration to us all, and I am anxious that we should make the most of that inspiration and give it practical direction. I feel that the danger of weakness in a Guild of Help worker lies in the same direction as it does in regard to his cases; he is like the families with which we are all familiar which look outside its own circle for assistance, and are always hoping for some outside interference to put things right.

In facing the future it will be best if we do not expect too much from the Poor Law Commission or from Legislation, but concentrate our attention on perfecting our own work. We may be quite confident that in the social development and administrative changes taking place our work will be recognised and accepted to the degree which it is efficient. Much the same thing applies to the idea of federation. I fully agree that some loose association of Guilds of Help will be desirable very soon, but the first thing is to make sure that we have the Guilds. Let us, each one, make sure that our local work is being built on a sure foundation.

MRS. HY. MUFF proposed, and MR. JACOB MOSER seconded a vote of thanks to Sir Jno. Kirk for presiding at the Afternoon Conference.

TABL OF QUESTIONS.

Sent to Guilds of Help or Kindred Bodies (February 14 , 1908), by the British Institute of Social Service, with such facts as were returned.

* refers to "Notes to Tab see pp. 47-8. Y Yes N No. — No reply received.

	Name	Popul. 1901	Rate 1906	1	2	3	4	6	7	8	10	11	13	15	16	19	20	22	23	24	26	27	28	29	30	31	32	33	35	36	37	38	39	40	41	42	43	44	45	46	47	49	53	57	58	61	62	63	64	65	66	67	68	69	70	71	74	75	76
I	Aberdeen City Guild of Help	43,122	3,426	*No return received, no reports on file.*																																																								
II	Bristol Christian Civic Union	358,600	16,503	*"Not yet been able to start a Guild of Help"*																																																								
III	City of Birmingham Aid Society	522,204	22,639	Dec. 1906	63	Monthly	7	20 to 100	Quarterly	24	10 to 40	Weekly or Fortnightly	600	N	Branch offices open daily	N	Y	2,431 fams 1,543 helped	5,000 to 6,000	—	—	—			1 few			858					Y	N	Y	Very few	Very few	Nearly all	—	—	o		3		Y	N	N*	N	N	N	N	N			Y*	—												
IV	Bishop Auckland League of Help	11,966		Dec. 1907	25	Monthly	o			o	o	o				N	Y	—															Y	N	—	o	o	21	10 in Jan.	1	o	o	o	o	N	N	N	N	N*	N	N	N	N	N	•	N	N	N	N	N	N*	N
V	Bolton City Guild of Help	180,501	15,282	Dec. 1905	34	Half-yearly	4	20 to 32	Half-yearly	26	12 to 25	Monthly	458	N*	*	Y*	N	1,196	5,000	18	12	472	10	40	3	60 impostures		20	421	701	N	N	N	*	*	*	215	o		81		*	N	A	N	*	Y*	Y*	N	Y	N	N	N	Y*	N	N	N	Y	N	Y	N	Y
VI	Bradford City Guild of Help	288,541	22,843	1904	21	Monthly	4	30	Half-yearly	40	12	Fortnightly	400	Y	Daily	N*	Y	1,061	4,384	602	55	414	140	51	35	128	69	2*	437	323	N	Y	Y	24	—	—	—	10	—	—	—	Y*	N*	*	Y*	*	Y	Y	N	Y	N	Y*	N*	*	N	*	*	Y*	N	Y
VII	Bristol Guild of Help*	168,000	17,004	Jan. 1907	—	Monthly	—			2			15			N	Y	10	60	—		—	—	.0	—	—	—	1	—	—	—	—	—	—	Several	Several	Most	1	1	—	3	1	1	N	N					—	—	Y		Y	—	—	•		—
VIII	Borough of Barnsley Guild of Help	97,044	4,015	Jan. 1908	*Provisional Committee of twelve members, with Mayor as Chairman.*																																																								
IX	Chesterfield Civic Guild	27,185	1,238	Ap. 1907	18	Monthly	o	—		6	10	Fortnightly	40	Y	Once a week	N	Y	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	N	N	N	N	N	N	N	N	Y	N	N	N	N	N	N	N	N	N	N
X	Croydon Guild of Help	151,000	9,014	Oct. 1907	13	Monthly	4	11 to 19	Monthly	48	4 to 30	Fortnightly	265	*	—	Y	N	481	—	all	—	—	—	8	o	9	2	5	45	—	N	Y	*	— *	—	—	—	—	—	—	—	—	—	Y	N	*	N*	N	N	N	N	N	N	N	N	N	N	N	N*	N*	N*
XI	Dunfermline Civic Guild	25,250	—	Sep. 1906	11	When required	o	—	—	6	16 to 41	Vary	—	N	Almost always	N	Y	311	—	—	—	—	—	—	—	—	—	—	—	—	N	N	N	—	—	—	—	o	o	o	o	N	N*	N	N	N*	N	N	N	Y	Y*	N	Y*	Y*	N	N	N	N	Y
XII	Egerton, Eagley, Dunscar, and District Social Help Society	—		Jan. 1907	40	Monthly	o	—		1			12			N	Y*	37	37	all	—	—	—	o	o	9	2	o	26	3	N	N	N	3	—	19	3	4	—	3	1	1	N	N	N	N	N	N	N	N	N	N	N	N	Y	N	N	N	N	N	N
XIII	Exeter Civic Guild of Help	38,000	2,008	1906	34	Twice a month	o	—		14	6 to 13	Fortnightly	122	N		Y*	N*	502	—	all	—	—	—	8	—	33	—	—	372	51	Y	N	N	o	4	295	18	—	o		34		N*	N	N	N*	N*	N	N	N*	Y	Y*	N*	Y	Y	N	N*	N	Y*	N	N	N
XIV	Exeter City Guild of Help	47,753	3,158	*Recently organized.*																																																									
XV	Farnworth City Guild of Help	25,925	1,504	Feb. 1907	10*	Fortnightly	3	*	Half-yearly*	11	*	Monthly	300	N	Any time	o	Y	804	—	all	—	—	—	49	—	36	13	—	—	Y	Y	N	6	1	209	—	o	o	o	3	37	Y	N	Y*	Y	Y	N	N	N	Y	Y	N	Y	Y	N	N	N	Y	N	Y
XVI	Ilkley Citizens' Guild of Help	108,000	13,650	Dec. 1905	14*	Twice a week	o	—	—	23	8 to 14	Fortnightly Monthly*	285	—	—	N*	N	950	—	754	196	35	—	50	o	114	100	—	—	22	Y	N	Y	o	10	385	—	—	o	—	2	28	Y	N	N	*	N	N	N	N	Y	*	N	Y	Y	N*	Y	Y	N	N	Y
XVII	Harrogate Citizens' Guild of Help	28,423	3,297	Oct. 1907	14	Weekly	o	—	—	5		Fortnightly	50*	Y	Weekly*	Y*	N	258	312*	—	—	—	6	o	o	8	—	1	8	—	N	N*	Y	20	o	50	6	6	o	6	o	1	N	N	N	N*	Y	N	N	N	Y	N*	N*	Y	N*	N	N	N	N	N*	N
XVIII	Huddersfield (now organising)	95,047	12,154																																																								
XIX	Ilkley	7,455	—																																																								
XX	Ipswich	66,630	8,428																																																								
XXI	Leicester Citizens' Aid Society	211,579	8,586																																																								
XXII	Leigh (now organising)	41,000	6,317																																																								
XXIII	Letchworth Guild of Help			June 1907	12	Fortnightly	o	—	—	4	12	Fortnightly	20	N	—	Y*	N	50*	—	all	—	—	10	o	o	2	3	o	25	—	Y	N*	N	20	5	10	o	o	o	3	o	4	Y	N	N	Y	N	N	Y	Y	•	N	N	Y	Y	N	N	N	Y	N	N
XXIV	Lincoln (now organising)	53,000	3,891																																																									
XXV	Liverpool Central Relief and Charity Organisation Society	739,180	17,792	*1863	16*	Fortnightly* Monthly	o	—	—	20	15*	Fortnightly*	260*	—	—	Y*	N	5,142	—o	—o	—o	o	—o	79	—11	—o	—o	—*	—*	—*	N*	N*	N*	—*	16	—*	—*	—*	6	—*	9	85	—*	N*	N*	N*	Y*	Y*	Y*	Y	N	N	Y*	N*	Y*	N	N	N	N*	N
XXVI	London Guilds of Help Society*			1906																																																								
XXVII	Manchester City League of Help	637,126	19,893	March 1907	15	Weekly	13	8 to 16	Half-yearly	144	10 to 15	Fortnightly	250	Few	Daily	Y*	N	344	—	all	—	—	—	—	—	—	—	—	—	—	N	N	N	o	o	o	—	—	—	—	—	—	N*	N	—	Y	—	—	Y	—	—	—	—	—	—	—	—	—	N
XXVIII	Newport, I. of W., Guild of Help	10,911	511	Nov. 1906	13	Weekly	o	—		8	Vary	Monthly*	97	N	—	Y	N	3	750	all	—	—	—	o	o	—	—	11	—	—	Y*	Y*	N	o	9	150	Few*	—	1	1	o	o	Y	N	N	Y*	Y	N	N	N	Y	N*	Y	Y	Y	N	N	N*	N	N
XXIX	Peterborough City Guild of Help	30,870	1,884	Oct. 1907	20	Monthly	3		Not yet met	13	10	Fortnightly*	160	N		Y*	N	1*	—	all	—	—	52*	3	o	5	—	—	—	—	N	N	Y	—	—	—	—	o	—	—	—	N	N	N	N*	N*	N*	Y	N*	N	Y	Y	N	N	N	N	N	N	N	N
XXX	Plymouth Civic Guild of Help	118,000	2,533	Sep. 1907	18	Every 3 weeks	o		—	8	18	Fortnightly	150	N*		Y*	—	2*	—	—	—	—	—	—	—	—	—	—	—	—	N	N	Y	—	—	—	—	—	—	—	—	—	N	N	N*	N*	N*	N	N	N	N	N	N	N	N	N	N	N
XXXI	Sheffield City Guild of Help	111,951	23,662	June 1907	30	Fortnightly	10	21	Monthly	100	12 to 20	Fortnightly*	1,000	Y	Once a week*	N	N*	2*	—	—	—	—	40	4	6	—	—	—	—	N	N	Y	50*	12*	77*	6*	42*	1*	15*	2*	8*	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N	N
XXXII	Sunderland Civic and Social League	154,000	1,719	Dec. 1906	30	Weekly	3	40	Quarterly	16	10 Upwds.	Fortnightly	100*	Y	Vary	Y	N	2*	—	—	—	—	—	—	—	—	—	—	—	N*	N*	N	—	3	—	—	—	1	3	—	—	N	N	—	N*	N	N*	N*	N*	Y*	Y*	N	Y	Y*	N	N	N	Y*	N	N*
	Swinton Civic Guild of Help																																																										
XXXIII	Wallasey Civic Guild of Help	60,000	1,408	Feb. 1906	23	Monthly	o			10*	20	Fortnightly*	100			N	Y*	2*	—	—	—	—	—	—	—	—	—	—	—	—	N	N	o	— *	—	•	—	*	*	— *	—	*	Y*	N	—	N*	—	N	N	N	Y*	N*	N	Y*	Y*	N	N	N	N	N*	N
XXXIV	Wimbledon Guild of Help	51,000	1,221	190-	17	Monthly	6	Vary	Monthly	26	12	Fortnightly	130	Y		Y	N	1	—	all	—	—	—	a few	—	a few	—	—	—	—	Y*	N*	Y	—	—	—	—	—	—	—	—	N*	—	—	—	—	—	—	—	—	—	—	—	—	N*	—	—	Y	—	N

APPENDIX A.

NOTES TO TABLE OF QUESTIONS.

Roman figures refer to Guilds. (See Table of Questions.)

Arabic figures refer to Questions. (See Table of Questions.)

ii, 40—Three Day Nurseries in Belfast. ii, 53—Yes, crippled. iii, 53—No, a separate society. iii, 66—A thrift section. iii, 68—Distress Committee have. iv, 58—Leaflets distributed by Guardians through Registrar. iv, 67—Appealing for old clothes. v, 15, 16—Not generally. Usually in evening. Some are always to be seen. v, 19—Only with cases who apply or are referred to us by public bodies or private persons. v, 38, 39, 40—Funds for administrative purposes only. When food, etc., required it is obtained through (*a*) Guardians, (*b*) Local Charities, (*c*) private persons. v, 41—Cannot state exactly, we referred many cases to Guardians. v, 47—This is in the hands of Education Committee, acting with a local mission. v, 58—A little occasionally. v, 61, 62—A little. v, 68—Jointly conducted with Distress Committee. vi, 19 and 20—No. Two-thirds notified by officials and others. (20) Not by house-to-house visitation. All workers watch for them. vi, 47—Not this year. Done by School Attendance Officers. vi, 49—It was a failure. vi, 53—Special agency for them. vi, 57—For infant care especially, under direction of Health Department. vi, 58—This is done by Health Department. vi. 66—Only one. A local one of our own. vi, 67—No. Each District does this, and there are two agencies. vi, 68—Only Distress Committee. We do it for charwomen. vi, 70—Only Corporation. Small land settlement, permanent, of our own. vi, 71—Not our own. vi, 74—Yes, by appointment. Quite adequate. vii—Committee of about fifteen young men and women on Bradford lines, founded about thirteen months ago, so that questions unanswered are inapplicable. vii, 74—We send cases on to one in the city. x, 15—They should have. x, 21—Since October 1st. x, 37—Very imperfect at present. x, 38, 46—Cannot answer at such short notice, but great deal of small relief has been given in money, food, and clothes. Many letters have also been given. x, 53—Done by separate society. x, 57—No, but it is done in Croydon. x, 68, 69, 70—There is one. x, 74, 75, 76—Not yet. xi, 49—Tried it, but had to close it for want of children. xi, 58—Town Council did a little. xi, 65—One District. xi, 67, 68—In a small way. xii, 20—If heard of by Helpers they are inquired into. xiii, 19—All applying or referred to us. xiii, 20—Not with a lantern. xiii, 47—Secretary of Guild as Secretary of Education Committee did so. xiii, 57—It is done by the Ladies' Health Society's Visitors." xiii, 58—Corporation Health Committee do so. xiii, 63—Corporation do so. xiii, 65—Yes, maternity bags are provided. xiii, 66—Been given up. xiii, 70—No, Corporation have. xiii, 74—Yes, the Town Clerk. xv, 2—Central Committee is a sub-committee. xv, 6 and 10—All the Helpers. xv, 7—Twice a year, and special meetings. xv, 19—After report to Central Office, Secretary sends to District Head. xv, 53—General way. xvi, 2—Called the Central Board. xvi, 11—Fortnightly, winter; monthly, summer. xvi, 19—No, but with all introduced to us. xvi, 57—A Health Union now being formed, the Guild lending its assistance, but will be separate. xvi, 65—We are assisted in this by the Ladies' Charity. xvi, 69—No, discontinued. xvii, 13—About fifty (probably means per District). xvii, 16—Weekly, or oftener if necessary. xvii, 19—Yes, and those introduced. xvii, 21—Since October last. xvii, 22—About an average of four. xvii, 36—Not at present. (Trying to form one.) xvii, 57, 65, 66, 68, 75—Not yet. xxiii, 19—Either applying or notified. xxiii, 21—In six months. xxiii, 36—Loans granted from Central Relief Fund. xxiii, 61—We have none. xxv, 1—System of friendly visitors working in District Committees twenty years ago. xxv, 2—Twenty-four on General

Committee. xxv, 3—Fortnightly, winter; monthly, summer. xxv, 10—Nominally fifteen; sometimes more or less. xxv, 11—Fortnightly, three-weekly, or monthly, as required. xxv, 13—About 260 at present—300 nominally. xxv, 19—Yes, or brought under our notice in *any* form. xxv, 22, 23, 24, 25, 26, 28, 29, 30, 31, 32, 33—No statistics in this form, see report. xxv, 35, 36, 37—No special fund for relief, loans, or standby. xxv, 38 and 40—See accounts for amounts, numbers not taken out. xxv, 41, 42, 44—No statistics. xxv, 47—This is undertaken by Education Sub-Committee, out of voluntary funds, on which we are represented. xxv, 49—No, separate institution. xxv, 53—No, other organisation does so. xxv, 57—The City Council have Lady Sanitary Inspectors. xxv, 58—Occasionally. xxv, 61, 62, 63—Occasionally, not recently. xxv, 65—We have a clothing and blanket fund which helps. Maternity cases provided for by separate charity. xxv, 66—Separate institution, with which we co-operate. xxv, 67—Special fund. xxv, 68—Council has one. xxv, 69—Yes, firewood factory, see report. xxv, 75—Separate institution for this. xxvi—For the organisation of Guilds of Help in and around London, Croydon being the first fruit of its work. xxvii, 19—Yes, and in addition cases reported to us by other individuals and charities. xxvii, 53—Refer all cripple children to the Crippled Children's Help Society, who visit systematically. xxviii, 11—Once a month, or oftener if necessary. xxviii, 35 and 36—These funds are not kept separate—all assistance is given from the General Fund. xxviii, 41—Have been able to get outdoor relief increased in a few cases. xxviii, 57—To some extent. xxviii, 65—No, we usually contribute toward the payment of the District midwife. xxviii, 71—No, the children meet at the Borough Hall. xxviii, 74—Not formally appointed. xxix, 11—Fortnightly, and in less busy Districts when necessary. xxix, 19—Yes, including those notified by anyone who chooses to do so. xxix, 21—Two hundred in four months. xxix, 26—Fifty-seven in four month xxix, 57, 61, 62, 63—Not yet. xxix, 58—Helpers give personal advice. xxix, 65—We have a clothes store. xxix, 70—No, this is left to Corporation. xxx, 15—No fixed time, but Helpers are fully informed of the most likely times at which to see them. xxx, 19—Applying and notified. xxx, 21—Two hundred since October, xxx, 53—Only where cases are notified. xxx, 66, 67, 68, 69, 70, 71—Not yet. xxx, 74—Some of our Helpers give free legal advice. xxxi, 11—Once or twice a month, according to the distress in each district. xxxi, 16—These times greatly vary; generally once a week. xxxi, 20—No. We seek out people who are likely to know of deserving cases. xxxi, 21—Four months, October 1, 1907, to February 1, 1908. xxxi, 38, 39, 40, 41, 42, 43, 44, 45, 46—Out of 1,339. xxxi, 39—About twelve definitely, but every gift is virtually a loan. xxxi, 68—Yes, for women day-workers. xxxii, 13—About 100 regular. Cannot quite say. Things abnormal here, 16,000 men unemployed. We cannot tell properly how we stand. Organisation in abeyance and incomplete. xxxii, 35 and 36—Each District Committee has its own fund of both kinds. xxxii, 57—Not specifically. xxxii, 61, 62, 63—Not yet. Pending. xxxii, 64—Yes, have closed some. xxxii, 65—Yes, Ladies' Auxiliary does this. xxxii, 68—Yes, but just now can do nothing. Got twelve to work. xxxii, 74—Yes, several. xxxii, 76—Not yet. xxxiii, 8—Ten wards. xxxiii, 11—Fortnightly if necessary. xxxiii, 20—Occasionally. xxxiii, 39—In exceptional cases widows were assisted to start in a small way in business, but necessary money was generally given privately. xxxiii, 41—Many cases were referred to the Guardians. xxxiii, 43—Several large families removed to mill districts. xxxiii, 44, 45, 46—Several. xxxiii, 47—Yes, by School Attendance Officers, principally. xxxiii, 57—This is done by the Local Authority, who have appointed a female inspector. xxxiii, 64—Occasionally. xxxiii, 65—No funds, but clothing sometimes collected and distributed. xxxiii, 67—Of a sort. xxxiii, 68—Yes, in connection with a Distress Committee. xxxiii, 71—There are only one or two Workmen's Clubs, but these are not run in connection with the Guild. xxxiii, 75—Arrangements pending. xxxiv, 21—185. We only began work a month ago. xxxiv, 35—A small one. xxxiv, 36—In contemplation. xxxiv, 47—There already exists in Wimbledon a Children's Meals Committee. xxxiv, 49—One already in existence. xxxiv, 68—Contemplated.

Replies to Questions not tabulated.

5—How are your Division Leaders chosen?

iii—Branch Chairman by Executive Council. District Officers by District Committees. v—By District Heads of each Division. vi—Elected by Divisional Committee. x—Four Divisional Chairmen elected by Annual Meeting, and four Deputy-Chairmen by Chairmen themselves. xv—Annual Meeting. xxv—First Chairmen of District Committees are chosen by Executive: subsequent Chairmen, Vice-Chairmen, and Hon. Secs. are appointed annually by the District Committees. xxvii—By the Executive Committee subject to the approval of the Provisional. xxix—Elected at meeting of all the Helpers. xxxi—Nominated and appointed by the Executive Committee. xxxiv—Elected annually by the officers of the respective Divisions.

9—How are your District Captains chosen?

iii, xi—By District Committees. v—Nominated by Helpers, *i.e.*, District Committees, and appointed by Divisional Committees. vi—Elected by District Committee. ix—By General Council of Guild on nomination of Executive. x—Nominated by Helpers and elected by Executive. xiii—By vote of Helpers, subject to approval of Central Board. xv—Annual Meeting of Helpers in each District. xvi—Chosen by the Executive in the first year: thereafter elected by their own Committee, subject to approval of Central Board. xvii, xxiii, xxvii, xxxii—By the Executive. xxv—No Captains, Chairmen and officers—see reply to No. 5. xxviii—By the Helpers in each District. xxix—Elected at meeting of all the Helpers. xxxi—Nominated by the Divisional Head, and appointed by the Executive Committee. xxxiii—Each Ward Committee appoints its own Chairman and Secretary. xxxiv—Elected annually by Executive Committee.

12—Where do your District Committees meet?

iii—In the District. v—Voluntary Schools, Church and Chapel vestries, private houses, and Central Office. vi—Class-rooms of Churches and private houses. ix—Central Office, Captain's private house, and elsewhere. x—Central Office, District Head's house, schoolrooms. xi—Halls or rooms as may suit. xiii, xxx—Central Office. xv—Schools lent gratis. xvi—Central Office, Guild Institute, and Council Schools by arrangement with Educational Committee. xvii—Office of the Guild. xxiii—Hon. Secretary's house. xxv—In the Managers' rooms of Council Schools, in civic buildings, or in Chairmen's homes. xxvii—Private houses, schoolrooms, Church and Chapel rooms. xxviii—Guild Hall Committee Room. xxix—As a rule at Helpers' houses. xxxi—Private houses, vestry offices, Council and Church schoolrooms. xxxii—Houses of the Heads. xxxiii—Some schoolroom or Helper's house. xxxiv—Central Office, halls, schools, private houses, etc.

14—How are your Helpers chosen?

iii—By District Committees, subject to approval of Executive. v, xi—by District Committees. vi—None are refused, but unsuitable ones do not have a second case assigned to them. vii—Friends who are interested privately or by public addresses. ix, xvii—By the District Captains. x—Nominated by two members, and elected at Divisional meetings. xii—By the Executive. xii—On nomination by a member of the Central Board. xv—Not chosen. Anyone may help, but the District Head distributes the work and cases according to circumstances. xvi—Jointly by Captain and Executive at outset: thereafter co-opted by respective District Committees, subject to approval of Central Board. xxiii—By recommendation from Hon. Secretary to Executive. xxv—Elected by District Committee and approved by Executive. xxvii—By District Heads, subject to approval of Executive Committee. xxviii—Nominated by District Heads and appointed by Executive Committee. xxix—Suitable persons are invited by the District Heads. xxx—By District Committees. xxxi—Nominated and appointed by District Committees. xxxii—By Heads and Executive. xxxiii—They volunteer their services. xxxiv—Appointed by the Divisional Committee.

17—On what public bodies, such as Poor Law Guardians, Education Committee, etc., are you officially represented?

iii, iv—Officially represented on none. v—No public bodies, but one or two local charitable societies. vi—Four P.L. Relief Committees and Distress Committee officially. Unofficially we have members on most public bodies. ix, xii, xiii, xvii, xxvii, xxviii, xxx, xxxi, xxxii—None. x—None exactly. xi—None, unless our members may be members, but not officially. xv—Poor Law, Education Committees, and District Councils. xxiii—On Education Committee and Residents' Council. We have no Guardians here. xxv—Distress Committee of Corporation, Education Sub-Committee on Feeding of Children, and an agent officially attends meetings of Board of Guardians. xxix—Members are on each, but do not officially represent the Guild. xxxiii—Some of the members of the Central Board (Executive) are also members of the Board of Guardians, Distress, and Education Committees. xxxiv—None as yet.

18—What public bodies, such as Poor Law Guardians, Education Committee, etc., are officially represented on your Executive?

iii—Guardians, Distress Committee, C.O.S., Trades Council, etc. iv—Temperance Society and Ladies' Benevolent Society; three members are P.L. Guardians, three are U.D. Councillors, and the Chairman of U.D.C. is always President of League. v—None officially, but several District Heads and Helpers are P.L. Guardians and members of Education Committee and Town Council while one Divisional Chairman is Clerk to Guardians. vi—None officially. Unofficially, Education, Watch, Guardians, etc. ix—Corporation, Board of Guardians, Education Committee, Municipal Charity Commissioners, and Chesterfield Hospital. x—None officially, but members of Board of Guardians and Education Committee are Helpers in the Guild. xi—Town Council, Parish Council, Burgh School Board, Carnegie Dunfermline Trust, Trades Council, and Dunfermline Co-operative Society Ltd. xii—All the Churches and Co-operative Societies. xiii—Borough Council, Poor Law Guardians, Overseers, Ladies' Health Society, and Co-operative Society. xv—National Society for Prevention of Cruelty to Children, Co-operative Societies, Nursing Associations, Poor Law, Tradesmen's Association, and Teachers' Association. xvii—None officially, but members of the Board of Guardians and the Town Council are on the Executive. xxiii, xxx, xxxii—None. xxv—None *officially*, several members are on the bodies named, and on many of the local charities. xxvii—Charities are represented on our Provisional Committee, but public bodies are not. xxviii—Poor Law Guardians. xxix, xxxiii—Answer as for No. 17. xxxi—Two Poor Law Unions, City Council, Trades Council, Churches, etc. xxxiv—Poor Law Guardians, Education Committee. C.O.S.

34—What are the chief characteristic causes of your cases?

iii—Out of work and illness. v—Misfortune, thriftlessness, unemployment, intemperance, sickness, old age. vi—Mental, moral, and physical unfitness. vii—Poverty due to unemployment or old age. x—Out of work. xiii—Unemployment, drink, neglect (gambling scarcely heard of). xv—Secretary's opinion—(1) Unfair distribution of wealth. (2) Drink (Half of which is caused by No. 1). xvi—(1) Illness. (2) Unemployment. xvii—Seasonal unemployment, physical incapacity, and drink. xxiii—Intermittent nature of employment in building trade. xxv—Sickness, 32 per cent.; want of employment, 40 per cent.; intemperance and neglect, a considerable number. xxviii—Want of work; drink; improvidence also to some extent. xxix—Unemployment. Intemperance. xxxii—Cannot answer any of them. The condition of this town is such that to do so would be misleading. xxxiv—Distress through being out of work. South Wimbledon is crowded with unskilled labourers in the building trade.

48—Do you assist in the actual feeding of necessitous school children; if so, how?

iii—Done by Education Committee. iv, v, ix, x, xi, xii, xv, xvii, xxix, xxx, xxxi, xxxii—No. vi—Only by notification to school teachers. xiii—In the ordinary way of grants in kind. xvi—Yes; are working in co-operation with the Education Committee, who are doing it. xxiii—Yes; we provide school dinners. xxv—This is undertaken by education Sub-Committee, on which we are represented. xxvii—The Central Office report any cases which might require free meals to the Education Authorities, and leave the decision in their hands. xxviii—Free breakfasts and dinners are provided by the Guild at the Borough Hall. xxxiii—At Centres conveniently situated. A Society (Food and Betterment) supplies meals as required and ordered, and Guild pays at end of winter. This year the Education Committee is assisting with a grant.

50—Have you done anything to provide spectacles for necessitous school children with defective vision; if so, what?

iii—Yes. By notes. iv, ix, x, xii, xiii, xv, xvii, xxviii, xxix, xxxi, xxxii—No. v—Yes, by gifts and loans. vi—By obtaining money where parents could not provide them, after inspection by School Medical Officer. xi—Carnegie Trust has an Inspector. xvi—In only one case. xxiii—Yes, provided spectacles. xxv—One case recently. xxx—No; there is a fund here for this. xxxiii—Both children and adults have occasionally had their eyes tested and spectacles supplied at expense of Guild. xxxiv—We co-operate with the Invalid Children's Aid Association.

51—Have you done anything to provide country holidays or one-day outings for (*a*) Children, (*b*) Adults; if so, what?

ii—Yes. Houses of Rest. iii—No. A separate society. iv, vii, ix, x, xi, xii, xiii, xv, xvi, xvii, xxiii, xxviii, xxix, xxx, xxxi, xxxii, xxxiii—No. v—Nothing; (*a*) already done by local mission. vi—(*a*) By notification to proper agencies, and also in case of mother and babes by taking country apartments specially. xxv—Separate Children's Holiday Association. We have had a small fund for adults (£300), now nearly exhausted.

52—Do you distribute toys at Christmas or arrange other "Treats" at any season; if so, what?

ii, xv—Yes. iii—No; a separate society. iv, ix, x, xii, xvi, xvii, xxiii, xxviii, xxix, xxx, xxxi, xxxii—No. v—Nothing; done by local mission. vi—Not on a large scale, there being two agencies doing this. Helpers permitted to do this for their own cases. vii—At Christmas, a treat. xi—Help with Chief Constable's treat. xiii—Five hundred toys are distributed at Christmas. xxv—No; other organisations do so. xxxiii—To prevent overlapping at Christmas time the feeding of children is temporarily suspended, but other relief in kind is given where necessary.

54—Have you taken any action toward the establishment of Juvenile Courts or other special methods of dealing with Juvenile Offenders; if so, what?

iii, iv, vii, ix, x, xi, xii, xiii, xvi, xvii, xxiii, xxv, xxviii, xxix, xxxi, xxxiii—No. v—Juvenile Court established in Bolton prior to inception of Guild. vi—Memorialise justices, who establish same. xv—Yes. xxx—None. xxxii—Not officially.

55—Have you taken any action toward the appointment of Probation Officers under the Probation of Offenders Act, 1907; if so, what?

ii—Yes. Put the matter before local magistrates. iii—Yes. Have consented to act when required. iv—One of League Secretaries appointed. v—No; but local police-court missioner appointed by borough and county magistrates. vi—Two officers now appointed, male and No. x—There is one in Croydon. xi—Guild members have volunteered as Probation Officers. xiii—One of our Captains has been appointed Probation Officer here. xv—No; no chance. · Court at Bolton. xxx—Eight of our Helpers are appointed Voluntary Probation Officers. xxxii—Not yet; pending.

56—Have you taken any action toward the adoption of the provisions of the Employment of Children Act, 1903, in regard to the enactment of bye-lays for regulating employment, street-trading, etc.; if so, what?

ii—Yes, secured the adoption of this Act. iii, iv, ix, x, xi, xii, xiii, xvi, xvii, xxiii, xxviii, xxix, xxx, xxxi, xxxiii—No. v—This Act put in force immediately after adoption. vi—Bye-laws in force of very effective description before Guild began. vii—Bye-laws not in operation here yet. xv—No. Not much need here. xxv—Adopted by City Council. xxxii—Yes. We interviewed Chairman of Watch Committee and Chief Constable. Not successful.

59—Have you taken any action toward the adoption of the Notification of Births Act, 1907, providing for registration within 36 hours; if so, what?

iii, iv, ix, x, xii, xxiii, xxviii, xxxi, xxxii—No. v, xiii—Adopted by Town Council. vi—Adopted. Five female inspectors. xi—Are agitating now about this. xv—No need. Council promptly adopted. Of course our heads who were councillors pushed the matter. xvi—Yes; sent deputation to Town Council, who have decided to adopt the Act, and have appointed a Lady Health Visitor. xvii—Approached Municipal Council and held a meeting on the subject. xxv—City Council has adopted the Act, and the regulations are in full force. xxix—Not yet. xxxiii—This is attended to by the Medical Officer of Health.

60—Do you distribute literature on diet?

iii, iv, ix, x, xi, xii, xiii, xvi, xvii, xxx, xxxi, xxxiii—No. v—Yes, a little. vi, xv, xxiii, xxviii—Yes. xxv—Occasionally; not recently. xxix, xxxii—Not yet. Pending.

72—Have you Boys', Girls', Men's, or Women's Clubs; if so, which?

iii, iv, v, ix, x, xii, xv, xvii, xxix, xxx, xxxi, xxxiii—No. **vi—Yes.** xxxiii—No. x—No; there are many in Croydon, probably too many. xvi—Young Men's. xxiii—None run by Guild. xxv—No, separate institutions.

73—Have you Evening Classes for Drill, Sewing, Handicrafts, etc.; if so, for what?

iii, iv, v, ix, x, xii, vx, xvii, xxix, xxx, xxxi, xxxii—No. vi—Yes. Nothing considerable. Education Committee does a good deal. xi—No. Carnegie Gymnasium and Technical School meets this. xiii—No. The Education Committee does these things very well. xvi, xxviii—Sewing. xxiii—Yes, but not in connection with the Guild of Help. xxv—Separate institutions of this class exist in the city. xxxiii—There are technical, etc., classes, but not held in connection with the Guild.

Characteristics not covered by inquiry.

v—Town Council urged to increase amount of Sanitoria accommodation for Consumptives; visitation of Cripple and Mentally Defective Children by Helpers drawn from Nursing Divisions of St. John Ambulance Brigade; co-operation with Heyrod Street Lads' Club, Manchester, for care of Bolton boy offenders discharged from Strangeways Gaol.

xi—Scheme is mainly to leave each *District* autonomous till we feel our way to know more. We have no *Central* Register and records.

xii—Comparatively small society in a country district. Our present object is to assist, chiefly with grants of orders for food,

persons who are temporarily unable to support themselves. We obtain recommendations to Hospitals, etc., where necessary, and try to find employment for cases requiring it. We are feeling our way towards the best adaptation of the Guild of Help principle for a small country district.

xiii—All the work done in the Guild is voluntary.

xv—We never appeal to other organisations. Reason simple. There are not any. We are Relief Agency and Investigation Society combined.

xxiii—We carry on considerable correspondence with the outside world regarding possibilities of employment in Garden City.

xxv—Find employment in factories for women with families of working age; co-operate closely with guardians, taking cases off their hands, as well as referring cases to them; visit widows receiving parish relief to advise, and improve house conditions; have workshops for temporary employment, to test men's willingness to work, and afford them substantial relief; draw attention to ill consequences of irregular work, and have promoted a conference on dock labour; on several occasions entrusted with payment of compensation in weekly allowances in lieu of lump sum; make inquiries for local and other charitable institutions; collect subscriptions amounting to more than £34,000 annually.

xxvii—We give no relief ourselves, but act as a reference agency to other institutions, and we have not done any work in starting any kind of social work, nor do I think we shall do so, as most of the wants of the city are met by organisations already existing.

xxxii—Have schools opened for reading, smoking, games, lectures, concerts, etc., which are very successful and greatly appreciated.

It is hoped that statements similar to the foregoing may not only prove interesting as affording data for efforts to solve pressing social problems, but also that they may be suggestive of at least some useful directions in which Guilds of Help may move. The whole system of Guilds of Help is the most comprehensive of those movements toward "voluntary effort in a municipal setting" which are likely for some time to characterise remedial action.

Great though the actual material benefit of their work undoubtedly is, the Guilds will fall short of their full opportunity until they so awaken a civic conscience that their difficulty will be to select the best Helpers rather than to get as many as they need.

APPENDIX B.

List of Guilds of Help or kindred bodies (in operation or in process of formation), with names of correspondents, March 11th, 1908.

Accrington Guild of Help.—The Mayor, W. H. Rawson. (Not yet organised.)

Belfast.—City of Belfast Christian Civic Union, King's Court, Wellington Place. Hon. Secretary, W. J. W. Roome.

Birmingham.—City of Birmingham Aid Society. Hon Sec., Cecil Crosskey, 145, Great Charles Street, Birmingham.

Bishop Auckland Guild of Help.—Hon. Sec., Mrs. Mary Moule, Auckland Castle, Bishop Auckland.

Bolton City Guild of Help.—Secretary, William Farnworth, 15, Mawdsley Street, Bolton.

Bradford City Guild of Help.—Secretary, Walter Milledge, City Chambers, 2, Darley Street, Bradford.

Bristol.—Bristol Christian Social Brotherhood. Hon. Sec., Crofton Gane, 16, Queen's Parade, Brandon Hill, Bristol. (City not yet organised.)

Burnley Guild of Help.—Rev. R. N. Julian, 3, Colne Road, Burnley. (Organising.)

Chester Guild of Help.—J. H. Dickson, Town Hall, Chester. (Organising.)

Chesterfield City Guild of Help.—Secretary, C. S. M. Gordon, 14, Packers Row, Chesterfield.

Croydon Guild of Help.—Hon. Secretary, Miss E. Cory, 39, Park Hill Road, Croydon.

Derby Guild of Help.—Rev. F. P. Evans, St. Barnabas Church, Derby. (Organising.)

Dunfermline Civic Guild.—Secretary, John S. Soutar, Civic Buildings, Dunfermline.

Eccles Civic Guild of Help.—Secretary, S. H. Neave, 24, Park Road, Monton.

Edinburgh Charity Organisation Society.—Secretary, Isaac Cowie, 28, Rutland Street. (Somewhat on Guild lines.)

Egerton, Eagley, Dunscar and District Social Help Society.—Hon. Sec., J. S. Marsden, 31, Blackburn Road, Dunscar.

Exeter City Guild of Help.—Treasurer, Ransome Pickard, 31, Southernhay, Exeter.

Farnworth City Guild of Help.—Secretary, E. J. Barlow, 46, Rawson Street, Farnworth.

Halifax Citizens' Guild of Help.—Secretary, J. Hebblethwaite, Rawson Chambers, Halifax.

Hampstead Council of Social Welfare.—Hon. Sec., T. Hancock Nunn, 27, Heath Street, Hampstead, N.W. (Somewhat on Guild of Help lines.)

Harrogate Citizens' Guild of Help.—Hon. Sec., Mrs. J. Bagenal, 25, Cambridge Street.

Huddersfield Guild of Help.—Hon. Sec., W. H. Dyson, Roseleigh, Imperial Road, Edgerton.

Ilkley Guild of Help.—Hon. Secretary, J. E. Wilson, Dunholme, King's Road.

Ipswich (organising).

Leicester Citizens' Aid Society.—Hon. Secretary, A. F. Sawday, 6, Market Street.

Leigh (organising).

Letchworth Guild of Help (*First Garden City*).—Hon. Sec., Edgar Wing, Cottage 217, Pixmore Way.

Lincoln Guild of Help.—W. R. Lilly, Norwood, Riseholme Road. (Organising.)

Liverpool C.O.S.—Secretary, William Grisewood, 2, Exchange Street East, Liverpool. (On Guild lines.)

London—Organisation Committee of London Guilds of Help.—Hon. Secretary, Chas. F. Lamble, 77, Upper Thames Street, E.C. (temporary offices). Secretary's home address : Fairford House, Lower Kennington Lane, S.E.

Manchester City League of Help.—Secretary, S. P. Grundy, Northern Assurance Buildings, Albert Square, Manchester.

Newport (*Isle of Wight*) *Guild of Help.*—Hon. Sec., S. W. Pring, Borough Hall, High Street.

Nottingham Guild of Help.—Rev. H. Biddell, M.A., St. Paul's Church. (Organising.)

Oldham Charity Organisation Society.—Mrs. Higgs, Bent Cottage. (Moving toward Guild lines.)

Partick Guild of Help.—J. Bryce, 1, Maxwell Street, Partick, Glasgow. (Not yet organised.)

Peterborough City Guild of Help.—Hon. Sec., Miss Edith Ball, Madeley House.

Plymouth City Guild of Help.—Secretary, W. H. Howe, Sun Buildings, Old Town Street.

Poole—Borough of Poole League of Help.—Hon. Secretary, F. S. Pridden, Chevington Croft, Parkstone.

Ramsgate Guild of Help.—Rev. Edwin Langley, Holy Trinity Vicarage. (Organising.)

Reading Guild of Help.—Wm. Colebrook, Mayor, Town Hall.

Sheffield City Guild of Help.—Secretary, Ronald Hodgkin, B.A., Prudential Buildings, Pinstone Street.

Southampton—Portwood Guild of Help.—Rev. G. E. Startup, 155, Hill Lane.

Southport City Guild of Help.—Secretary, Edward Burgoyne, Westmoreland Road.

Sunderland Civic and Social League.—Secretary, G. Packwood Clarke, 46, John Street.

Swinton Civic Guild of Help.—Hon. Sec., W. L. Postlethwaite, Council Office.

Urmston Guild of Help.—J. Sanderson, Holly Lea, Urmston.

Wallasey Civic Guild of Help.—Secretary, H. W. Cook, Egremont, Cheshire.

Wandsworth Guild of Help.—Miss Charlotte E. Ransome, 22, North Side, Wandsworth Common, S.W. (Not yet organised, but committee stands ready.)

Wimbledon Guild of Help.—Hon. Sec., Miss Adams, 51, The Broadway, Wimbledon.

APPENDIX C.

British Institute of Social Service

LIST OF WORKS
ON THE
ELBERFELD SYSTEM,
AND CITIZENS' GUILDS OF HELP.

* *An asterisk denotes that the work can be consulted at the B.I.S.S.*

" Parliamentary Report upon the Elberfeld Poor Law System and German Workmen's Colonies." 137*pp.* London, Wyman. 1889. 9d. (C. 5341.)

*Biddell, H. (Vicar of St. Paul's, Nottingham). " Guilds of Help: What they are and the way to start them." 4*pp.*, n.p., n.d. 1d.

*Byles, A. Holden. " Citizens' Guild of Help. Its aims and its methods. The claims of poverty on the service of the citizen." 16*pp.* " Guardian " Printing Works, George Street, Halifax. 1905. 1d.

*Byles, A. Holden. *Independent Review* (price 2s. 6d. net), May, 1906. " Elberfield System in England."

**Charity Organisation Review* (price 6d.), July, 1906. Milledge, W. " Guilds of Help."

**Charity Organisation Review* (price 6d.), September, 1906. Masterman, N. " Guild of Help Movement."

*Dawson, W. H. " German Workman: A Study in National Efficiency." 304*pp.* London, King. 1906. 6s. net. (See Chapter XIX., " The Elberfeld Poor Relief System.")

**Economic Review* (price 3s.), October 15th, 1907. Mason, F. B. " Elberfeld System."

**Friend* (price 1d.), October 4th, 1907. Priestman, A. B. " City Guild of Help."

*Grisewood, W., and Hanewinkel, A. F. " Elberfeld System of Poor Law Relief." 16*pp.* Liverpool, Marples and Co., Lord Street. 1898.

**Millgate Monthly* (price 3d.), January, 1906. Bailey, J. R. " Elberfeld in England."

Münsterberg; " Das Elberfelder System." 54*pp.* Leipzig, Duncker and Humblot. 1903. 1s. 3d.

**Musée Social* (5 Rue Las-Cases, Paris). " Memoires et documents, decembre 1906. Moll-Weiss, Augusts. La femme dans le systeme d'Elberfeld." 377-399*pp.*

*Paton, J. B.: " Applied Christianity: A civic league—social and educational—for our towns and cities." 64*pp.* London, Clarke. 1905. 6d net. (" Social Questions of the Day," No. 2.)

**Progress* (price 1s. net), January, 1906, p. 53, and April, 1906, pp. 146, 147.

**Progress* (price 1s. net), April, 1907, pp. 114-117. " Guild of Help Movement."

**Progress* (price 6d. net), April, 1908. " Guild of Help Movement."

Scottish Christian Social Union (102, Bath Street, Glasgow). (" Elberfeld System and Labour Colonies." Report of the S.C.S.U. Commission. 1905. 3d.

*Sutter, Julie. " Britain's Hope: An open letter concerning the pressing social problems to the Right Hon. John Burns." 154*pp.* London, Clarke. 1907. (See pp. 28-46, " Elberfeld System—Guilds of Help.")

*Sutter, Julie. " Britain's Next Campaign," with Prefaces by H. S. Holland and R. J. Campbell. Ed. 3. 312*pp.* London, R. B. Johnson. 1904. Cloth, 1s. 6d. net; paper, 1s. net.

**Social Service* (published at St. Pier's Lingfield, Surrey, at 3d.), pp. 102-105, Wood, Alfred. " Guild of Help and the Poor Law."

Copies of this pamphlet will be sent on application to the Secretary of the British Institute of Social Service, 11, Southampton Row, W.C. Price, 6d.; post free. 7d., prepaid.

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